

Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper



Dominion Churchman, Church Evangelist
and Church Record (Incor.)

Vol. 42.

TORONTO, CANADA, THURSDAY, JANUARY 7th, 1915

No. 1

"LOCUM TENENS"—Wanted for St. Paul's (The Valley) Church, St. John, N.B. Rector going as Chaplain with 2nd contingent. Minimum period, 6 months; Maximum period, until end of the war. Remuneration \$100 per month. References and testimonials required as to qualifications and churchmanship. E.P., Rev. E. Bertram Hooper, 32 Summer Street, St. John, N.B.

TELEPHONE, MAIN 1054
CHARLES EVANS-LEWIS
Barrister, Solicitor, Notary, etc.
Room 506 LUSDEN BUILDING
6 ADELAIDE STREET, EAST TORONTO

Dr. Barnardo's Homes

APPLICATIONS from farmers will be welcomed for the girls of various ages who will be available for placing out during the next few months. Full particulars furnished on application to Miss Taylor, Secretary, Dr. Barnardo's Home, Peterboro, Ont.

EASTER ANTHEMS AND CAROLS

Morning and Evening Services, Communion Services, Organ Voluntarys, for Pipe or Reed Organ, and
GENERAL MUSICAL SUPPLIES
Music sent on Approval to Clergy or Choir Leaders.
Anglo-Canadian Music Co.
144 Victoria Street, Toronto.

Grand Concert

IN AID OF
Red Cross Fund

National Chorus of
Toronto

DR. ALBERT HAM, Conductor
and

Miss Maggie Teyte
The Famous English Soprano

Tuesday Evening

The 19th January, 1915
Massey Hall

Plan opens to Public on Thursday,
14th January
Tickets, \$1.50 and \$1.00

ESTABLISHED 1856
P. BURNS & CO., LIMITED
Wholesale and Retail Dealers in
COAL AND WOOD
HEAD OFFICE: 49 King Street East, Toronto
OFFICE AND YARDS—
BATHURST ST. Telephone Adel. 1968 & 1996
PRINCESS ST. Main 190
MORROW AVE. Telephone Junction 3786.
TELEPHONE MAIN 131 AND 132
LOGAN AVE. Telephone Gerrard 151
DUPONT Hillcrest 1825

After Your Toil—What?

You spend the best years of your life accumulating property. It represents toil, self-denial and perhaps privation. After all your care in getting and guarding, make sure of its equitable distribution. Have your will drawn up by your solicitor, appointing this corporation as your Executor, thereby securing competent and responsible administration.

Special Booklets on Wills mailed on request.

THE
TORONTO GENERAL TRUSTS
CORPORATION Assets under administration \$63,055,883.97
J. W. LANGMUIR Vice-Pres and Gen'l Mgr.

5% DEBENTURES

Capital Paid Up \$2,000,000.00
Assets \$5,000,000.00

INTEREST
PAID
EVERY
SIX
MONTHS

Those who have the intention of making an investment, should write us for particulars of our five per cent. debentures. The safety of this security is easily explained and the splendid interest return makes them very attractive.

COMPLETE REPORT FOR 1913. SENT ON REQUEST

STANDARD RELIANCE MORTGAGE CORPORATION

Head Office, 82-88 King St. E. Toronto

THERE'S NO PROFIT IN IDLE MONEY

PLACE YOUR MONEY WHERE YOU WILL GET GOOD PROFIT WITH SECURITY.

7%

Since the securities of this corporation were placed on the market ten years ago, a profit of seven per cent. per annum has been paid on investments. Business established twenty-eight years. Investments may be withdrawn in part or whole at any time after one year. Safe as a Mortgage.

7%

Call at Office or write for Full Particulars and Booklet "N."

NATIONAL SECURITIES CORPORATION, LIMITED
CONFEDERATION LIFE BUILDING. TORONTO, ONTARIO



MENEELY & CO.

Watervliet (West Troy), N. Y.

Chimes, Pells, Church, School and other Bells. Unequaled musical quality.

88 years' experience
Highest Grade Genuine Bell Metal

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 70. Estd. 1858. BELLS for Churches are DUTY FREE. The C. S. Bell Company, Hillsboro, Ohio, U.S.A.



MENEELY BELL CO.

TROY, N.Y. AND
177 BROADWAY, N.Y. CITY.

BELLS



Harcourt & Son

Write for particulars
of our

Cassocks and Surplices

For Clergy and Choirs.

103 King St., W.
TORONTO.

FINE HOUSEHOLD LINENS

For 50 years this firm has stood in the very front rank as specialists in High-Class Household Linens.

Table Cloths, Napkins, Bed Linens, Sheetings, Pillow Casings, Curtains, Comforters, Blankets, &c., &c.
Big stock of select makes always on hand.

Out of town Customers efficiently served by Mail.

JOHN CATTO & SON

55-61 King Street East - Toronto

Grand Values in Sermons

The Claims of the Faith on the Practice of Today.

By the RIGHT REV. ALFRED PEARSON, D.D., Bishop of Burnley.

Sermons at Southwark

Preached in the Collegiate Church of St. Saviour. By the RIGHT REV. EDWARD STUART TALBOT, D.D., Bishop of Southwark.

The Grace of Episcopacy and other Sermons

By the REV. CANON H. C. BEECHING.

Sermons at Rugby

By the RIGHT REV. JOHN PERCIVAL, D.D., Lord Bishop of Hereford.

Sermons at Gloucester

Four Christmas Day Sermons and twelve Easter Day Sermons. By the RIGHT REV. CHAS. JNO. BELLICOTT, D.D., Formerly Bishop of Gloucester.

My Brethren and Companions AND OTHER SERMONS.

By the RIGHT REV. H. C. G. MOULE, D.D., Bishop of Durham.

The Intellect and the Heart AND OTHER SERMONS.

Preached on Special Occasions. By the RIGHT REV. GEORGE A. CHADWICK, D.D., Bishop of Derry and Raphoe.

\$1.25 Books for 50c. each, Postage 10c.

Upper Canada Tract Society

JAMES M. ROBERTSON, Depository
2 Richmond Street East - Toronto

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

J. C. VAN CAMP
Funeral Director & Embalmer
30 BLOOR ST. WEST. North 702

Oldest Established
1869 Undertaker in Toronto. 1914
Our Motto of Success—
"Courteous and Sincere Service."
DANIEL STONE
525 Sherbourne St. Phone North 28

"GOOD THINGS TO EAT."
People's Restaurant
99 Yonge St.
MOST UP-TO-DATE AND SANI-
TARY IN THE WORLD.
TABLE FOR LADIES.

WM. SMITH & SON
CHESLEY - ONT.
Manufacturers of
**Church Pews and
Church Furniture**
Send for illustrated folder.

PRINTING
GOWANLOCK PTG. CO., LTD.
103 Adelaide Street West
FOR PRICES Phone A. 129

**Stained Glass
Windows**
OF MEMORIAL
and GENERAL
CHURCH pur-
poses, designed and made in the
McCausland Studios, ensure PER-
MANENCY, HIGHEST ARTISTIC TREAT-
MENT and SATISFACTION.
Full information on request
Robert McCausland Limited
Established 1856
141-143 Spadina Ave., Toronto

DRINK HABIT
THE DRINK HABIT thoroughly cured by the
Fittz Treatment—nothing better in the world.
Rev. Canon Dixon, 417 King St., E., has kindly
agreed to answer questions—he handled it for
years. Clergymen and doctors all over the
Dominion order for those addicted to drink.
Write for particulars about a ten days
free trial. Strictly confidential.
FITZ CURE CO.
P.O. Box 214, Toronto

**Free Land for the
Settler
in New Ontario**
Millions of acres of virgin soil
obtainable free and at a nominal
cost are calling for cultivation.
Thousands of farmers have re-
sponded to the call of this fertile
country and are being made com-
fortable and rich. Here, right at
the doof of Old Ontario, a home
awaits you.
For full information as to terms, re-
gulations and settlers' rates, write to
H. A. MACDONELL,
Director of Colonization,
Parliament Buildings,
TORONTO, Ont.
HON. JAS. S. DUFF,
Minister of Agriculture,
Parliament Buildings,
TORONTO, Ont.

To Our Subscribers.

We would respectfully ask you to read the address label on the
last page of this issue and carefully notice the date thereon,
which indicates the date to which your subscription has been
paid. IF you are in arrears kindly send a Postal Note for
the amount the label shows you owe us, and if convenient
add another year's subscrip-tion to the amount. This would
save you trouble and be a great help to your Church paper.

Within one month the amount sent will be credited on
your label showing date paid to.

EXAMPLE:

If label is printed 26 Nov., 12 subscriber owes 2 years to 26th Nov., 1914.
" " " 31 May, 13 " " 2 years to 31st May, 1915.

As we do not send collectors for these small amounts your
kind attention will greatly oblige.

THE CANADIAN CHURCHMAN
8 Sheppard Street, Toronto.

Subscription—payable in advance—\$1.50.

The
KARN
Church Organ

holds a first place among
Canadian made organs. No
organ on the continent is
better made—better finished
—gives longer satisfaction.

It is in a class by itself.
It is the choice of the best
organists everywhere.

**The Karn-Morris Piano
and Organ Co., Limited**
Head Office—Woodstock, Can.
Factories—Woodstock and Listowel

**The CANADIAN
CHURCHMAN**

Any person sending
in new subscribers
to the Canadian
Churchman will be
paid a

Liberal Commission

Men or Women or
Young People write
us at once.

THE BEST AND MOST
WIDELY CIRCULATED
CHURCH PAPER

MUSIC TAUGHT FREE
At Your Home. Write to-day for our book-
let. It tells how to learn to play Piano,
Organ, Violin, Mandolin, Guitar, Banjo, etc.
Beginners or advanced pupils.
AMERICAN SCHOOL OF MUSIC,
61 Lakeside Building, Chicago.

Advertising in The Canadian
Churchman Pays
Are You an Advertiser?

EMPIRE TYPEWRITER
COSTS LESS BECAUSE IT'S
MADE IN CANADA
IT IS
GUARANTEED INDEFINITELY
AND
SERVICE IS FREE
RING UP
MAIN 6558 for a FREE TRIAL

18 ADELAIDE ST. W., TORONTO.



From selected mines—
Rogers' THE Coal!
ELIAS ROGERS CO. LTD.
28 W. King St., Toronto

**"Business
as Usual"**

The Great-West Life has,
as usual, made a new re-
cord by writing a larger
Business in 1914 than in
any previous year.

5% to 7%
High-grade Municipal Bonds Corporation
Bonds and Preferred Stocks. Absolute
Security, Particulars on request.
BRENT, NOXON & CO.
(Members Toronto Stock Exchange)
Dominion Bank Building, Toronto

THE TORONTO MORTGAGE CO.
18 Toronto Street, Toronto.
Surplus, over all liabilities to
public ... \$1,229,367
3 1/2% Allowed on Deposits, withdrawable
by Cheque.
4 1/2% Paid on Debentures, in all denomi-
nations, for one year and upwards.
**Legal Investment for Trust
Funds**
Telephone Main 1221 **WALTER GILLESPIE,**
Manager

**CANADA PERMANENT
Mortgage Corporation**
TORONTO STREET, TORONTO.
Established 1855.
President—W. G. Gooderham.
First Vice-President—W. D.
Matthews.
Second Vice-President—G. W.
Monk.
Joint General Managers—R. S.
Hudson, John Massey.
Superintendent of Branches and
Secretary—George H. Smith.
Paid-up Capital.....\$6,000,000 00
Reserve Fund (earned)...4,250,000 00
Investments 31,826,618 37
**Deposits Received
Debentures Issued**

**ACCIDENT
SICKNESS
INSURANCE**
— THE —
Dominion of Canada
Guarantee and Accident Insurance Co.
TORONTO

NEW YEAR'S GREETINGS

TORONTO, THURSDAY, JAN. 7, 1915.

SUBSCRIPTION - - \$1.50 PER YEAR

Send all Subscriptions by Postal Note.

Clubs.—Five or more new subscriptions either to separate addresses or in a package to one address, \$1.00 each per year.
An Offer to All.—Any clergyman or layman sending in new subscribers to "Canadian Churchman," \$1.50 a year will be allowed a commission of 50 cents on each new subscriber. Sample copies free to anyone writing us for same.

SINGLE COPIES FIVE CENTS.

ADVERTISING RATES PER LINE, 15c.

1. Advertising.—The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

2. Births, Marriages, Deaths.—Notices of Births, Marriages, Deaths, etc., 25 cents each insertion.

3. The Paper for Churchmen.—The Canadian Churchman is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

4. Change of Address.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

5. Discontinuances.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

6. Receipts.—The label indicates the time to which the subscription is paid, no written receipt is needed. The extended date will appear on the address label on the second issue of the paper in the month following payment of subscription.

7. Cheques.—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.

8. Correspondents.—All matter for publication in any number of the Canadian Churchman, should be in the office not later than Friday morning for the following week's issue.
Address all communications,

EVELYN MACRAE,

Publisher.

PHONE ADELAIDE 2850.
New Offices—8 Sheppard Street, Toronto.

SECOND SUNDAY AFTER THE EPIPHANY.

(January 17th.)

Holy Communion: 243, 255, 508, 525.
Processional: 376, 473, 476, 636.
Offertory: 322, 541, 542, 652.
Children: 298, 704, 717, 724.
General: 93, 463, 517, 584.

The Outlook

New Year's Greetings

We desire to extend heartiest greetings to our large and growing constituency as we again begin the year. May 1915 prove a time of deepening blessing in all parts of the Anglican Communion. Our desire and purpose in this paper is to assist the Church in every way in our power by providing material for instruction, information, and inspiration in all things connected with faith, life, and service. The past few months have been a time of strain and stress, and as long as the War continues we shall all experience difficulties. But we are grateful to our readers for their loyal support, and we would venture to suggest that this is a good opportunity for obtaining new subscribers, and thereby of extending the influence of the paper. During the coming year it is our intention to provide the greatest possible variety of material for thoughtful consideration by members of the Church; and we are confident that in doing this we shall be able to appeal to the whole body of our people, and to the wide, deep, strong convictions that characterize the Anglican Communion in Canada. It will be our aim to uphold the truths

of Divine revelation, as embodied in the Scriptures, and as enshrined in our Prayer Book and Articles. And within these wide limits, we shall be, as heretofore, always ready to deal with subjects of passing and pressing importance in the light of the fundamental principles of our Christian Faith. It is a great satisfaction to realize that between this paper and its readers there are close ties of interest; and we confidently appeal to all our helpers to do their best to increase its circulation, and thereby to set forward those best and truest principles we all have at heart. May every day and every week of the new year see individual Churchmen, Congregations, and the whole body from coast to coast go forward from grace to grace, from strength to strength, from glory to glory.

"I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet;
I asked and paused; he answered soft and low,
'God's will to know.'

"'Will knowledge then suffice, New Year?'
I cried;

And ere the question into silence died
The answer came, 'Nay, but remember, too,
God's will to do.'

"Once more I asked, 'Is there no more to tell?'
And once again the answer sweetly fell;
'Yes, this one thing, all other things above,
God's will to love.'

Preaching in War Time

A writer in the "Guardian" has recently deprecated an undue amount of sermonizing on the War, complaining that preachers are too apt to "dish up" on Sunday what people have read in the papers during the week. For this reason, an appeal was made to give the War a rest, and to go back to the preaching of the Gospel. In his recent Charge, the Bishop of Oxford, so says the "Times," has set a good example to the preachers of to-day, and the comment of that paper is eminently worth passing on:—

For the Church, in a certain nervousness lest it should not be found prolific of what people think they want, is using its pulpit for sermons upon the war and the whole war and nothing but the war. Let it be granted that the temptation is great; that the subject is one which it is difficult to exclude from exhortations that hope to hit some mark at this moment; and that, as the German theologians have used every opportunity, sacred and secular, to preach the Teutonic crusade, our Christian orators ought not to omit any chance of giving, to him that asks, a reason for the hope that is in us as we continue with unflagging energy the struggle on which we have adventured our all. But there still remains the danger of war topics becoming an obsession of the preacher's mind; there is still need in the spiritual sphere for what is called "business as usual"; and it may be that when the war is over we shall look back upon some newspaper articles as being exhortations more memorable than any that we have heard given in church. We took the sermons for granted, but the articles were a glad surprise.

Temperance in Australia

The Annual Session of the Diocesan Synod of Sydney is said to have been chiefly remarkable for the strong line taken by the Archbishop on the Temperance question. In very plain language Dr. Wright says that he considers the Church of England Temperance Society in his Diocese is in a "hopelessly anaemic" condition, and he does not regard that organization as the best instrument for combating the Drink evil. He therefore proposes the formation of a new society "upon a total abstinence basis." This is decidedly interesting news, and many will be anxious to see whether it will prove the best way to deal with the matter. One thing is pretty certain, that there is need for vigorous action in view of the fact that the Archbishop can point to Central Sydney as having 500 saloons to a population of 108,000. This reference to Temperance in Australia should carry a message to us in Canada, where there is an equally pressing necessity of definite and drastic action on the part of Christian people. No one who is at all conscious of the ravages made by alcoholic liquor can for an instant be indifferent to the call to aggressive Temperance work.

"Non-Catholics"

From time to time we hear of Missions conducted by Roman Catholic Clergy for those whom they call "non-Catholics," by which term is meant those who are not members of the Roman Catholic Communion. Judging by the reports of the sermons, it would not seem that the interpretations given of Holy Scripture by the preachers are satisfying to proper exegesis, though correctness in this respect has never been a strong point with Roman Catholic Clergy. Indeed, if people in the audience, whether inside or outside the Roman Communion, can accept the precise interpretations, it must mean that they do not know much of the Bible, or study it for themselves. In view of the wide advertisement given to these Missions, and the urgent appeals made to "non-Catholics" to attend, we have often wondered whether Roman Catholics would be permitted to attend similar services held in Anglican Churches, and directed towards membership of their own Communion. Our impression is that they would not be, though of course "non-Catholics" have perfect liberty from our standpoint to go and hear what they like. If Roman Catholics could be brought to examine for themselves the simple, actual truths of the Bible there would be no real doubt as to the result, for a knowledge of Holy Scripture is one of the greatest and most potent forces against Roman Catholicism.

"The Seven-Fold Gift"

In "The Churchman" for December, a well-known English magazine, there is an arresting article entitled "The Fallacy of the Seven Gifts," the object being to show that there is no reason why the number of the Gifts of the Spirit should be limited to seven; that the passage commonly quoted as indicating seven Gifts alludes not to seven, but to six; and that the seven commonly specified are not exhaustive, and do not afford a complete endowment for the religious life. Those who are called

upon to prepare candidates for Confirmation should pay special attention to this article, which seems to us to be absolutely convincing. The writer, among other points, says that Clergymen can still speak if they like of the "seven-fold" Gifts of the Spirit, provided they make it clear that there is no warrant for specifying these Gifts to the exclusion of others. Those who desire that their teaching should be "more Scriptural, more truthful, and less artificial" than perhaps it has been in the past, will be glad to ponder the careful statements of this striking discussion.

"Just for To-day"

Those who value Hymn 676 in our Canadian Hymnal, will be interested to know that the Bishop of Durham has added a fourth verse in recommending the prayer to the Durham soldiers whom he visited in Camp, and to whom he addressed a splendid letter. In it he gave special attention to the words of the Psalmist, as the constant cry of our soul, "I am Thine, save me" (Ps. 119:94), and he remarked that this is "just a day at a time, and the Lord for the day." This is the verse, which many will be glad to have:

"In toil and danger, watch and war,
Speed Thou my way;
Give me Thy Spirit's shield and sword
Just for to-day."

War Costs

A clear interpretation of war costs was recently published in the New York "Times." Those who are looking for prosperity as the result of the war might think of how much greater prosperity would be but for the war. It is estimated that the war is costing daily about \$50,000,000, which is represented in an economic sense by nothing, not even the glory of the victors. But the expenditure of \$50,000,000 in that manner means loss of the ability to employ 10,000 men. Under modern conditions it requires an investment of between \$4,000 and \$5,000 to keep a man at work. Taking the larger amount, as tending toward conservatism in the estimate, it follows that each day's war expenditure is a sentence to idleness of ten regiments. And the sentence will run until the wastes of war are made good by work and economy hereafter. If we add to this the perfectly fearful cost of human life, we have the most forcible, and, they ought to be, the most potent reasons for putting an end to war.

Spiritualism

When Sir Oliver Lodge, a scientist of the first rank, speaks about communications with departed friends he is certain to have attention. For several years past he has been known to hold that this is possible; but, unfortunately, up to the present the conversations he and others have had do not appear to be worthy of any special consideration, for the revelations are so very ordinary and indefinite. For this reason it is much to be hoped that Sir Oliver Lodge will respond to the urgent appeals made to him in the "Times" and elsewhere to go into the matter more thoroughly, and to give more convincing proofs of his position, and at the same time to obtain some worthier communications with those who have passed into the unseen. It is much to be desired that men like Sir Oliver Lodge should give the world materials on which to form a proper judgment. Until this is done it will be not surprising if people in general regard these claims as "not proven."

DIVINE LOVE

The opening of a new year in the midst of a terrible conflict of nations, seems to call for a special emphasis on the great fundamental, unchanging realities of Divine revelation. Of these, none is more assured than the "everlasting love" of God. The fountain which had its rise in man's earthly paradise sent forth a river which was parted into four streams. Each stream made a channel for itself, but all had their source in Eden. This may remind us of the way of Divine love towards us. We read of the "love of God," "the love of the Father," the "love of Christ," and "the love of the Spirit." It is the same love, flowing from the same source, but making for itself different courses and expressing itself in varied ways.

The love of God goes out to the whole world, like the River Euphrates, which traverses verdant valleys and desolate wastes, fructifying, invigorating, refreshing the different lands through which it passes on its journey of nearly two thousand miles. Its broad bosom bears blessing for all, no matter what their nationality. Just so, the love of God flows through this lost and perishing world. Its waters are free, its life-giving properties are for "whosoever will." Every thirsty, sin-sick, weary soul may partake of its living water, and peacefully rest on its bosom.

Then there is the love of the Father. The love of God reaches His enemies, the love of the Father makes them His children, adopts them into His family, and calls upon them to behold the manner of love which He has bestowed upon them (I. John iii. 1). He loves them as He loves His only-begotten Son. Like the River Pison, which flowed through a golden land, this love enriches and blesses. It delights to bring us into all the wealth of the Father's counsels, to adopt us as children to Himself, according to the good pleasure of His will, to set us down before Him holy and without blame, for the satisfaction of His own heart. We are in a relationship which can never end, members of a family which shall remain unbroken through time, and are going on to the Father's house, where we shall dwell eternally in the enjoyment of the love which has brought us into the children's place.

What shall we say of the love of Christ? It is a love which passeth knowledge. A love which stooped from the throne of the Eternal to a death accorded to slaves. Like the River Gihon, which encompassed dark Ethiopia, this love reaches dark, benighted beings, brings them into a relationship to Himself of the most tender and intimate nature. He loved and gave Himself for His Church, now cleanses and sanctifies her, and loves her with a love of deepest, tenderest affection. The Church is the bride of the Lamb and destined to share His highest dignities. This special and peculiar affection which Christ has for His Church we should do well to contemplate more frequently and dwell upon more profoundly. Alone in His presence we should do this, so that a deeper response may be elicited to a character of love of which the most glorious angelic being is ignorant.

The love of the Spirit may be compared to the River Hiddekel which flowed eastward. He ever delights to turn our thoughts to the sun-rising, to fix them on the coming Bridegroom, and to take of His things and show them to us. Once only does the expression occur, "the love of the Spirit," but how full its meaning! What heights and depths are in that short sentence! His first gracious act is to quicken us with divine life, impart a nature

capable of loving God and each other. "Every one that loveth is born of God" (I. John, iv. 7). Then He takes up His abode in us—having first enabled us to rest on Christ and His finished work, and floods our hearts with the blessedness of God's love. "The love of God is shed abroad in our hearts by the Holy Ghost which is given to us" (Rom. v. 5). He is the Seal which secures us for the day of redemption, the earnest and pledge of our inheritance. He is the "Spirit of adoption" who gives us the conscious blessedness of our relationship to the Father, the happy enjoyment of the Children's place. "Because ye are sons God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. iv. 6). He is the Paraclete, or Comforter, who manages all our affairs down here, just as Christ does up there. When our sorrow is too deep for words, and we can only groan in anguish, it is He who maketh intercession for us (Rom. viii. 27). If our walk and ways grieve Him, He will grieve us, but He will never leave us. When He grieves us it is with a view to show us that wherein we have failed and lead us to confession and self-judgment, so that our communion with the Father may be restored. It is through Him we are strengthened with might in the inner man, it is His power that works in us. He fills us so that praise ascends from our hearts to the Father. Through Him we are baptized into one body, and He has formed a unity, a holy bond, between all saints, termed the "fellowship of the Spirit," which we are to be careful to maintain in the uniting bond of peace. His is a patient, unwearied love. Neither individual nor corporate failure hinders Him in His mission to gather the bride of the Lamb. Until this is accomplished He will go on giving life, indwelling, rebuking, restoring, refreshing, energizing each individual saint. He is our power for walk, worship and service. There is no part of our Christian life where we can dispense with His gracious ministry.

And so we rest and rejoice in the love of God our Father, Saviour and Comforter, the love that lives and lasts, the love that abides and abounds, the love that meets every need and keeps us unto the everlasting Kingdom.

EMMANUEL—GOD WITH US.

By the Rev. Canon Duncan.

The New Year comes into our life;
It comes amid unrest and strife,
But comes to bless (while men discuss)
With peace and goodwill—"God with us."

"God with us" in our infant hours,
When life unfolds her wondrous powers;
With us in nature, grace, and love,
And all the blessings from above.

"God with us" in our youthful days,
When life her choicest gifts displays;
With us when sore temptations press,
And angels with their presence bless.

"God with us" in our manhood years,
When life with prosperous sunshine cheers;
With us when adverse winds are strong,
And homeward rowing hard and long.

"God with us" in old age and grief,
To sanctify and give relief;
With us when passing through the vale,
To guard, guide, comfort, and prevail.

A happy year, for all of us,
To know that we have "God with us";
A happy life, when this grows dim,
To know that we shall be with Him

By

A

two ye
soldier
Flande
within
the wo

Fron
was er
time w
tenure
India
chapte
tion.
develop
which
of his
India,
graven
so uni

It w

1878-9

was es

success

for the

from K

the lin

ally en

For su

Robert

death,

the tro

dancy,

effect

Mahara

of Bika

will ca

last act

his sou

And

Robert

than f

British

cause o

with st

has be

movem

had a

out of

rectific

always

achieve

utteran

tion, w

a claim

can nev

regrets

and th

win acc

he has

would

stained

few lin

be pres

as foll

"I as

watch

find in

health,

strengt

Roberts

I ask

and in

has jus

able va

—a Fie

trust in

Christ

determi

is most

enshrin

lence).

(The fo

by Dr. A

by the tr

friend th

would h

Almi

Thee:

"THE HAPPY WARRIOR"

Reminiscences of Lord Roberts

A CHRISTIAN SOLDIER.

By Sir W. Mackworth Young, K.C.S.I.

A GREAT man has been taken away from us. Earl Roberts, intent upon doing what would be "most useful" to his country, and making light of his eighty-two years, went to "the front" to see the Indian soldiers, and there has passed away, adding Flanders to his numerous campaigns, and dying within sound of the guns in the greatest battle the world has seen.

From the day when as a youth of nineteen he was enrolled in the Bengal Artillery up to the time when forty-two years later, he completed a tenure of eight years as its Commander-in-Chief, India claims Lord Roberts as her own. In every chapter of his Indian career he attained distinction. His love for India and India's love for him developed continuously from the Mutiny, in which he won the Victoria Cross, to the time of his quitting his high command in 1893. India, and the Indian soldier in particular, was graven on his heart. Never was military chief so universally beloved by the Indian Army.

It was during the Afghan campaign of 1878-9 that Lord Roberts' capacity as a leader was established, and the main secret of his success lay in his extraordinary consideration for the rank and file. On the forced march from Kabul to Kandahar he was continually in the lines after the fatigues of the day personally enquiring into the comfort of his troops. For such men Indians will die gladly, and Lord Roberts knew this by experience. And so his death, in pursuance of an act of kindness to the troops over whom he possessed this ascendancy, was a fit crown to his career, and its effect will justify the sacrifice. Men like Maharaja Sir Pertab Singh and the Maharaja of Bikanir (who met Lord Roberts at the front) will carry to their dying day their old chief's last act of consideration for the warriors whom his soul loved.

And yet it would be difficult to say that Lord Roberts did more for India and the Indians than for the Empire at large, and for the British soldier in particular. His efforts in the cause of temperance were untiring and crowned with success. The life of the British soldier has been simply transformed by this and other movements directed to his welfare, in which he had a large share. Of his military services out of India it is hardly for me to speak. His rectification of the position in South Africa will always rank as one of his most illustrious achievements. And perhaps more than all his utterances with reference to the present position, which he foresaw and foretold, constitute a claim on the national gratitude which now can never be met. Already many have been the regrets that his warnings have passed unheeded and that his wise suggestions have failed to win acceptance. It is part of his greatness that he has never turned upon his detractors. But that would not have been "most useful," so he abstained. What he did think useful was to pen a few lines to accompany a Testament or Gospel to be presented to each British soldier and recruit, as follows:—

"I ask you to put your trust in God. He will watch over you and strengthen you. You will find in this little book guidance when you are in health, comfort when you are in sickness, and strength when you are in adversity.—(Signed) Roberts, F. M."

I ask you to afford a small space to this brief and inadequate sketch of the great soldier who has just passed away, because I feel the inestimable value at the present time of such an example—a Field-Marshal asking every British soldier to trust in God, referring them to the Gospel of Christ for guidance, comfort and strength, and determined at whatever cost to do only that which is most useful for his country is a picture to be enshrined in faithful British hearts.—(The Challenge).

LORD ROBERTS' PRAYER.

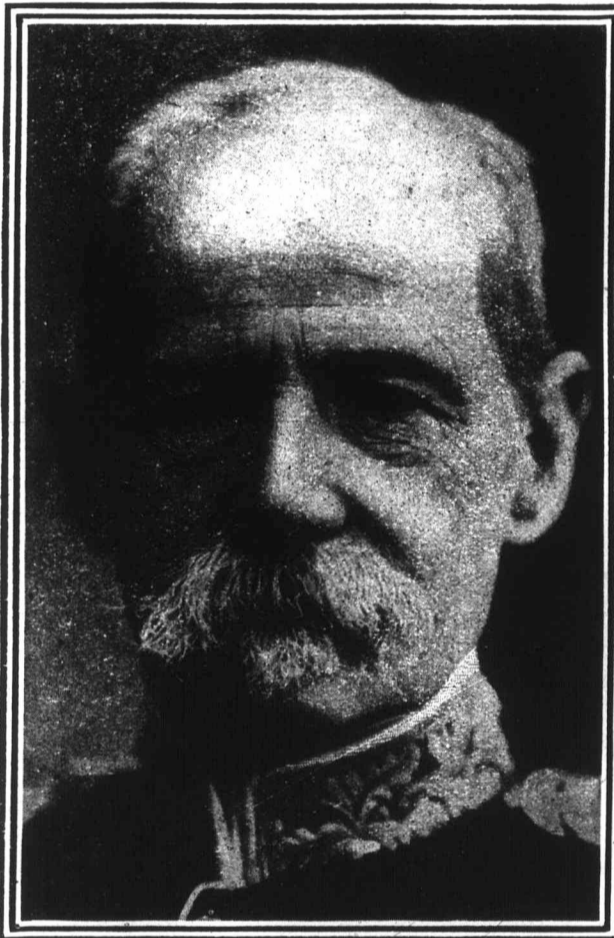
(The following prayer was written at Lord Roberts' request by Dr. Alexander, late Archbishop of Armagh, in 1899, for use by the troops in South Africa. Lord Roberts recently told a friend that it was his favourite soldier's prayer and that he would himself say it every day at noon during the present war.)

Almighty Father, I have often sinned against Thee: O wash me in the precious blood of the

Lamb of God. Fill me with Thy Holy Spirit that I may lead a new life. Spare me to see again those whom I love at home, or fit me for Thy presence in peace. Strengthen us to quit ourselves like men in our right cause. Keep us faithful unto death, calm in danger, patient in suffering, merciful as well as brave, true to our King, our country and our colours. If it be Thy will, enable us to win victory for England; but above all grant us the better victory over temptation and sin, over life and death, that we may be more than conquerors through Him who loved us, and laid down His life for us, Jesus our Saviour, the Captain of the Army of God. Amen.

MISSIONS.

It is worth while recalling a letter that Lord Roberts privately addressed to Army officers, in conjunction with two other distinguished



The Late Field Marshal Lord Roberts, V.C.

generals, on the subject of Missions. "You will most certainly come into contact with the representatives of various Christian Missionary Societies, whose special work it is to show to non-Christian peoples the love of the Christ Whom we profess to serve. We commend these missionaries to you as a body of men and women who are working helpfully with the Government and contributing to the elevation of the people in a way impossible to official action. Some object to Christian Missions in ignorance of their real value. We would suggest that you will use all opportunities of making yourself personally acquainted with the work they are doing and the character of the converts. Most Missions will bear looking into, and we are convinced that if you will do this you will never afterwards condemn or belittle them."

ROBERTS, F.M.

(November 14th, 1914.)

By the Bishop of Durham.

The mien erect, the eyes alight,
The voice still ringing with the tone
Which those who rule the thunderous fight
Command, and those alone.

Strong soldier, single and sincere,
Of England, labouring to the end
His mother and his mistress dear
To exalt and to defend.

Servant of Christ and God, who knew
No cloud of doubt, no craven shame,
Who found his faith, his Bible, true
And owned his Saviour's name.

Now, surely as he sowed he reaps;
His Master crowns his life's long plan;
Tolled home by England's guns he sleeps,
Friend, hero, super-man!

TEMPERANCE.

An Army Chaplain bears testimony to the splendid influence of Lord Roberts in the Army. It was he who organized the Royal Army Temperance Association, which has done so much to save the soldier from the temptations of "the thirsty East." He conceived the idea of giving the soldier an attractive and comfortable temperance room in the barracks of every corps in India. He made total abstinence less difficult for every Britisher doing duty with the colours, far away from the homeland. He made a sober British Army possible. He loved to hear of the progress of Temperance and Christian work among the men whose interests he was ever seeking to serve. He was always ready to throw the whole weight of his great personal influence into any moral movement which promoted the soldier's good. His voice and his pen were available for any ministry which would help, in times of peace, the men who would follow him bravely to the death in times of war. Lord Roberts received almost every honour which it is possible for his Sovereign to bestow, but his greatest honour, and most lasting, is the title which he won from the men he served and helped—"The Soldier's Friend."

FAMILY PRAYER.

Lord Curzon referred in the House of Lords to the last letter written to him by Lord Roberts within a few days of that great soldier's death. The Bishop of London quoted this at a recent meeting:—

"We have had family prayers for fifty-five years. Our chief reason is that they bring the household together in a way that nothing else can. It ensures servants and others who may be in the house joining in prayers which for one reason or another they may have omitted saying by themselves. Since the war began we usually read a prayer like the enclosed, and when anything important has occurred I tell those present about it. In this way I have found that the servants are taking a great interest in what is going on in France. We have never given any order about prayers. Attendance is quite optional, but, as a rule, all the servants, men and women, come regularly on hearing the bell ring."

From a letter to the "Times" by Dr. Bickersteth, the Vicar of Leeds, it seems that Lord Roberts' words about Family Prayer may lead to a more widespread observance of this valuable custom, which might well be far more generally adopted in Canada. Lord Curzon quoted the words of Lord Roberts with the object of leading to more family prayer.

THE QUIET HOUR

PEACE

A Bible Word-study for the New Year.

By the Rev. W. H. Griffith Thomas, D.D.

There are few subjects more prominent in the Word of God than that of "Peace." It occupies a very important position in the revelation of God's Will. This is due to the fact that it is concerned with almost every aspect of man's relations to God, and with practically every part of human life. Man's need of peace as a sinner; God's provision of peace for the repentant; the believer's need of peace in daily experience; God's provision of peace under all circumstances, and then the culmination of peace in the home above. These are but bare summaries of the fullness of Scripture teaching which it will encourage and inspire us to dwell on at the beginning of another year.

I.—The Meaning of Peace.

1. The Greek word appears to mean "to bind," implying severance and union.
 2. The English word implies a pact, a compact, an agreement.
 3. The Hebrew word includes the ideas of friendliness, rest, security, completeness.
- N.B.—Note the order of experience: union; agreement; friendship; rest; security; completeness.

THE SPIRIT OF MEEKNESS

By the Rev. Prebendary F. S. Webster, M.A.

II.—The Need of Peace.

1. Peace of conscience in pardon and acceptance, Isa. xlvi. 22; Rom. iii. 17; Ps. cxx. 6.
2. Peace of heart in rest and fellowship, Num. vi. 26, xxv. 12; Ps. iv. 8, xxix. 11.

III.—The Provision of Peace.

1. "Peace with God," Rom. v. 1. Barriers removed.
2. "The peace of God," Phil. iv. 7. Burdens relieved.

N.B.—These are distinguished in John xx. 19 and 21 (see context); also in John xiv. 27, peace as a legacy and as a gift.

IV.—The Source of Peace.

1. "Of God," Phil. iv. 7; Col. iii. 15 (cf. R.V.).
2. "The God of Peace," Rom. xv. 33, xvi. 20; 1 Cor. xiv. 33; 2 Cor. xiii. 11; Phil. iv. 9; 1 Thess. v. 23; Heb. xiii. 20.

V.—The Medium of Peace.

1. Christ's Person, Eph. ii. 14; Isa. ix. 6; 2 Thess. iii. 16; Heb. vii. 2.
2. Christ's Work, Eph. ii. 15; Col. i. 20. Cf. Isa. liii. 5.
3. Christ's Preaching, Eph. ii. 17; Acts x. 36.
4. Christ's Gift, John xiv. 27.

VI.—The Sphere of Peace.

1. In Christ, John xvi. 33.
2. In the Holy Spirit, Rom. xiv. 17.

VII.—The Instrumentality of Peace.

1. The Gospel, Eph. vi. 15; 1 Cor. vii. 15; Luke i. 79.
2. Faith, Rom. v. 1; xv. 13.
3. The minding of the Spirit, Rom. viii. 6.

VIII.—The Nature of Peace.

1. Great, Ps. cxix. 165; cf. Isa. xlvi. 18, "as a river."
2. Abundant, Ps. xxxvii. 11 and lxxii. 7; cf. 1 Pet. i. 2 and Jude 2.
3. Indescribable, Phil. iv. 7.
4. Perfect, Isa. xxvi. 3.
5. Everlasting, Isa. ix. 7, "no end."

IX.—The Power of Peace.

1. To fill, Rom. xv. 13.
2. To guard, Phil. iv. 7.
3. To rule, Col. iii. 15.

X.—The Companions of Peace.

1. Grace, Rom. i. 7.
2. Mercy, Gal. vi. 16.
3. Righteousness, Rom. xiv. 17.
4. Joy, Rom. xv. 13.
5. Faith, 2 Tim. ii. 22.
6. Love, 2 Cor. xiii. 11.
7. Life, Rom. viii. 6.
8. Holiness, Heb. xii. 14.
9. Purity, Jas. iii. 17.
10. Gentleness, Jas. iii. 17.

XI.—The Outcome of Peace.

1. In character, Gal. v. 22, "fruit of peace."
2. In fellowship, Eph. iv. 3, "bond of peace"; Eph. vi. 23. Cf. Mark ix. 50; Rom. xii. 18; 2 Cor. xiii. 11; 1 Thess. v. 13.
3. In action, Matt. v. 9; Jas. iii. 17.
4. In service, Eph. vi. 15.

XII.—The Possibilities of Peace.

1. Through life, Mark v. 34; Luke vii. 50.
2. At death, Luke ii. 29.
3. In eternity, 2 Pet. iii. 14.

XIII.—The Scope of Peace.

1. On earth, Luke ii. 14.
2. In heaven, Luke xix. 38.

XIV.—The Secret of Peace.

1. Surrender, Isa. ix. 7, "government and peace"; 2 Thess. iii. 16, "Lord of peace."
2. Trust, Isa. xxvi. 3; Rom. xv. 13.
3. Obedience, Psa. cxix. 65; Isa. xxxii. 17; James iii. 18.
4. Earnestness, 1 Pet. iii. 11; Heb. xii. 14.

We can therefore easily understand from all this the imperative necessity of realizing at once, and continually, "the things that belong to our peace" (Luke xix. 42), and then of "pursuing the things of peace" (Rom. xiv. 17).

WITHOUT it there is no likeness to Christ. He said it of Himself, "I am meek and lowly of heart," and He said it immediately after that wonderful promise of rest to the weary and heavy-laden, which would have been cruel mockery from anyone not truly God. It is God-like to be meek. Meekness is needed, not only when we are in the wrong and suffer for it, but when we are in the right and know that our cause is just. It is mentioned by St. Paul as one of the evidences of true spirituality. "If a man be overtaken with a fault, ye which are spiritual restore such an one in the spirit of meekness." Anyone can upbraid and condemn those who are manifestly guilty. Spirituality, i.e., the real spirit of Christ, is seen in the possession of that meekness which enables us to soften and restore, not to harden and excommunicate, the fallen.

A new type of philosophy has been in vogue in some German circles which has poured contempt upon this Christian grace of meekness. It divides society into two classes—the ruling class, whose duty it is to develop martial qualities, courage, self-confidence, contempt of danger, and the spirit of mastery; and the slave class, whose duty it is to develop patience and submissiveness and endurance and the spirit of meekness. How far this pagan and corrupt philosophy has permeated the German nation it is impossible to estimate, but it is inconceivable that the German ruling powers could have been guilty of such an egregious criminal blunder as the launching of this wanton and unjustified war unless they had been blinded by some such false and intoxicating doctrine. Why did Germany refuse to join in the council for preserving peace suggested by Sir Edward Grey, in which Russia and France and Italy had all agreed to take part? Why did Germany declare war at the very moment when Austria had expressed her willingness to refer to arbitration the one point of difference which remained between herself and Serbia? Why was Germany so absolutely misled in all her calculations, assuming that Belgium would waive her independence, that Great Britain would ignore her treaty obligations, that Russia would move so slowly that France could be vanquished before the Russian hosts could descend upon Germany, that India and Egypt would revolt and our overseas dominions break away when Britain was in peril?

The Bible says, "The meek will He guide in judgment and the meek will He teach His way." But Germany seems to have been intoxicated by its military success in 1870 and its many subsequent achievements in the realm of commerce and manufacture. It conceived the idea that they were the one nation that could do everything, and were consumed with ambition for world supremacy. But Christ taught, "Whosoever will be chief among you, let him be servant of all." We have kept our colonies because we have been content to serve them. Egypt and India are loyal to our King because Britain's suzerainty and rule have been exercised in a spirit of fairness and brotherly love. We have retained the mastery of the seas and the "gates of our enemies" because we have stood everywhere for freedom and fair play, and more Bibles and missionaries have come forth from our shores than have been sent by any other nation. Does this sound like boasting? God forbid. It is unchristian and contrary to the British spirit to boast. Rudyard Kipling's poem, "Lest we forget," sank deep into the heart of the nation. We are more given to disparage our own achievements and make much of the doings of other nations. At all costs we must hold on to the spirit of meekness. We must not be inflated with pride because God has done such great things for us. It is not for any worthiness in us that the sea is the only frontier of our island home and our empire extends all over the world. God has a controversy with us as well as with the Belgians. Belgium was specially guilty in the matter of the atrocities on the Congo, but our hands are defiled by the infamous opium traffic. Our national sins, sins against fuller Gospel light than other nations enjoy, cry against us to an all-patient but all-observing heaven. We must break off our sins by true repentance. The spirit of patriotism, loyalty, and self-sacrifice is already doing the nation good. The call, "Your King and Country need you," is lifting the whole nation to a higher level of earnest, self-forgetting service. But the knife will have to go deeper still before the disease will be healed. "Seek ye first the Kingdom of God and His righteousness" is the Christian rule of life. Not "every man for himself." Not "business first and pleasure

afterwards." But "God first and heaven's peace all the time." Yes, if we are true Christians, God is our King, and the realm of truth and righteousness is our country. God needs you, truth needs you. This war is pre-eminently a war of loyalty against truce-breaking, of right against might, of self-defence against wanton oppression. It is part of our duty to God to give ourselves unreservedly to the support of those who are serving our country at the front. But there must be no self-confidence, no bitterness, no empty boasting. We are going to win, for God is on our side, but we shall not win until as a nation we are brought low at God's feet. There will be no service of national thanksgiving in St. Paul's Cathedral until as a nation we are ready to give the glory of the victory, not to the French or the Russians, not to Lord Kitchener or the British Commanders-in-Chief, but to God Almighty.

One thought will help us supremely. Many of us have on our mantel-shelf the motto, "Perhaps—To-day." "The Day" with many Germans has meant the day of the next campaign that should secure for the German empire absolute world supremacy. "The Day" with all Bible-taught Christians means what it meant to St. Paul "the day of the Lord's return." This war seems like a fulfilment of our Saviour's words, "Nation shall rise against nation, and kingdom against kingdom." So let our hearts be set on our Lord's return, and then they will be free from bitterness and unrest. The darkest hour of the night is the hour that just precedes the dawn. Christ is coming, "perhaps to-day."

Why Women Do Not Go to Church

By MISS SIBBALD

CANON MASTERMAN has said that women are in a measure ceasing to be church-goers, and are not given to discussing theological questions amongst themselves. He is perhaps right in this matter, but if so, we are, most of us, I think, quite clear in our minds as to a few of the reasons which, in the present day, tend to render us somewhat irregular in our church attendance, and to deprive us of that zest with which we were once wont to examine the strength of the arguments for or against proffered solutions of certain religious problems.

As it appears to me, woman's changed mental attitude towards theological questions, as well as her increasing neglect of public worship, may be partly attributed to the altered character of the dogma offered for her acceptance by her religious teachers. Fifty years ago or so, the majority of our clergy may not have been over-zealous in the performance of the duties of their office; while many of them would probably now-a-days be styled Erastians, since by them Church and State seem often to have been coupled together; but then, on the other hand, few of them would have thought it compatible with the exercise of their sacred calling to openly express doubts of the general literal truth of Biblical records of miraculous incidents, although they may now and then have ventured to surmise that here and there the Authorized English Version of Holy Writ did not give a correct rendering of the original text. In most congregations the majority of the members are apt to let their religious views be influenced by those of their pastor, and consequently many years ago, ordinary church-goers, especially the women, had not the least doubt but that Moses was a real living man, or ever thought of suspecting that Abraham though religious was not sane, and simply a fanatic, who fancied that God had commanded him to slay his son. But if the modern conceptions of Moses and Abraham are correct, the average woman, unless highly intellectual, would not be likely to feel much inclination to meditate upon, or to discuss with one of her own sex, the recorded acts of an abstraction or of a madman.

Again, what was once a great inducement to church-going and Bible-reading was the idea that we might thus learn something concerning the life which will be ours when we shall have gone hence. But as we learn from the church newspapers, many of our clergy attach little importance to Scriptural hints on the subject, and even doubt whether there was ever a bodily resurrec-

tion of Christ, or will be of any one. Then many women had formerly their favourite Bible texts, but now as often as not, she hears they are spurious, or not to be taken in the literal sense which had once afforded her comfort in days of sorrow or adversity.

Canon Masterman suggests that a system of theology differing from that taught to men should be offered to women. If by this he means that these last should be left in ignorance of the results of the higher criticism, it would be a dangerous policy to adopt, for who would place any confidence in teaching which was ever discovered to be founded on a false premise?

Again the thoughtful woman of to-day cannot fail to perceive that, except, perhaps, in a certain sort of case, in regard to which they seem sometimes to overshoot the mark, many of our clergy appear to shrink timidly from calling a spade a spade. There was in a church paper lately, an allusion to outrages on the community committed, as means to an end, by militant suffragettes. Instead of these crimes being denounced as acts which might rightly be called idiotic or fiendish, the writer couched his condemnation in the tame form of, "Much as we disapprove," etc. Then also some women put faith in the words of Christ when He said, "By their fruits ye shall know them," but from the expressed views of a section of the clergy, it might almost seem as if the Church could not receive this saying.

The last reason that I shall here adduce for many a woman, though still nominally a member of a church, becoming irregular in attending its services, is that in this respect, too much is now required of her. When it was thought enough for an average church woman to be a public worshipper on Sundays and on very particular fast and feast days, such as Good Friday and Christmas Day, she was likely to think it well within her power to meet her obligations as regards church-going. But now, and that perhaps with reason, she is likely to consider the burden laid upon her too heavy to be borne. In like manner, the insistence of her priest that she should communicate frequently, and that fasting may sometimes have the effect of making her cease entirely from partaking of the Lord's Supper; for there are people who if they cannot do a thing always, do not think it worth while to do it ever.

The Power of the Word

To call Holy Scripture *the Book* implies no contempt of other books. When we thus accord the Bible pre-eminence, we also admit the generality of literature into a noble fellowship where, in a measure, it may share the dignity of its highest type. The Bible occupies the position of supreme mediator between letters and the life of man in his relation to God. This Book holds up a Divine standard, by comparison with which the worth of all sorts and conditions of books may be judged. It becomes the key and pattern and rule, to translate them into significance and determine the value of each.

Moreover the Bible refuses to allow us to treat it like any ordinary book. It has no rival in its power to save men from their sinfulness, to awaken dead and degraded consciences, to kindle a spark of divinity in heathen hearts. The Book is like some fathomless lake, whose refreshing waters the humblest wayfarer may freely drink, though the wisest cannot claim to have sounded its ample depths. Even a savage responds to the message of the Gospel; he does not need a nice sense of style in order to appreciate the inspired words which seek out his very soul. As he reads, mysterious voices begin to break in upon him: "all nature becomes alive, everything in her that is related to man begins to stir. He sinks in reverence upon his knees, does not fancy that he is wise, does not believe that he knows the origin and finality of the world, yet has faint forebodings of a loftier vocation, discovers in himself the germ of immeasurable destinies, the seed of immortality."

Year by year the records of our Society prove the incomparable value of God's Word, and show

The Evening Hour

The following is an unpublished poem of the Rev. Henry Francis Lyte, author of "Abide With Me," etc., who died at Nice, 1847. He was curate of Lower Brixham, Devon. He also wrote a metrical version of the Psalms.—J. Gladstone Gray, in the "Scotsman."

Sweet evening hour, sweet evening hour,
That calms the air and stills the flower,
That brings the wild bird to her nest,
The infant to its mother's breast.

Sweet hour, that bids the labourer cease,
That gives the weary steed release,
And leads them home, and makes them blest,
With kindness, comfort, peace, and love.

A season of soft sounds and hues,
Of twilight walks among the dews,
Of feelings calm and converse blest,
And thoughts too big to be expressed.



The Canadian Churchman.

"A Few More Years Shall Roll."

The weeping eye that loathes the day
Finds peace beneath thy soothing sway,
And faith and prayer, o'er-mast'ring grief,
Burst forth and lend the heart relief.

Yes, lovely hour, thou art the time
When feelings swell and wishes climb,
Then timid souls begin to dare,
And God receives and answers prayer.

Sweet hour! for heavenly music made,
When Isaac walked and Daniel prayed,
When Israel's offering God did own,
And Jesus loved to be alone.

Who does not find at evening's hour
Devotion's strongest, tenderest flower,
That guardian angels round us stand,
And God Himself seems near at hand?

The busy birds cry Shame, oh men!
And chide their selfish silence then;
The flowers on high their incense send,
And earth and skies unite and blend.

Let others hail the rising day,
I praise it when it fades away,
When life assumes a higher tone,
And God and heaven are all my own.

anew that this Book cannot be read without searching of heart. In the Argentine, for example, a man who was leading an evil life confessed to our colporteur: "It fills me with fear to read the Bible, so I have hidden mine at the bottom of my trunk." In Hungary last year Colporteur Csordas found many people not only ignorant of the Scriptures, but quite averse to possessing them. "On the Day of Judgment," they said, "we shall be able to tell God that we did not know what His will was; but if we buy the Bible we cannot use this plea." Here is an extract from the journal of one of our colporteurs in Ceylon:

"At a certain village I visited a man who is in the habit of receiving bribes for bearing false witness in the courts. He asked and paid for a copy of Proverbs. The next day, however, he brought it back and said he did not require such a book, because 'it tells quite against me, and reproves too much every one who is in the wrong paths.' He begged me to take the book back and return the money."

But the New Testament not only pierces men's consciences, illuminates their inward understanding, it brings them face to face with the Redeemer and Restorer of their souls. We may quote a few recent examples of the mighty spiritual power of the Scriptures.

One of our colporteurs in Spain reports that in Valver de Vaso he renewed acquaintance with a man who had bought a Bible from him three years previously. This man related how the Lord was opening his mind, day by day, to understand the Scriptures. "I was an infidel, but through reading the Bible I have learned to love Jesus. If only I had had the opportunity of buying it when I was younger, I would have learned it all off by heart ere now. But the Lord knows why He did not put it into my hand when I was young. Perhaps at that age I would have been content to have it in my mind only, whereas at sixty years of age I have it in my heart."

The past year brought to light a striking example in a village of the Spanish Province of Avila, where a family for three generations has been instructed, inspired, and sustained by a single copy of St. Matthew's Gospel bought many years ago. One of the first generation learned the whole Gospel by heart, some of the second generation could repeat many of its passages, and the grandchildren also regarded it as a precious possession. This Gospel, tattered and thumb-marked by so many years of use, dirty and blurred by tears, has been clumsily re-sewn in its original cloth cover, and forms a relic of sacred interest.

A colporteur in Ceylon had sold Bibles to two Tamil coolies, and on his next visit inquired what they thought of the book after reading it. They replied, "The words of the book are dressing for the sore, and healing for the wound"; and when asked further what they meant by this, they said they understood that, as a sore could be dressed and treated by a doctor, so there was an unseen Physician who could cleanse from their sins and heal such sinners as themselves.

Another colporteur in Ceylon writes: "One man, whose profession is that of a palm-climber, purchased last year a book, and he told me when I next met him that the book was 'like the everlasting water of life' to him and had brought peace and rest to his house and mind. He had made up his mind to send his sons to the mission school to learn the same religion that the Book teaches."

An old Burmese Christian, white-haired and lame, lives sixteen miles from Pegu, and walks in to service and back with unfailing regularity. He carries in his hand a length of hollow bamboo, which is his staff. But it is something more: it is his arsenal. For inside are folded together, with his spectacles in their leather case, the neat little Gospels published by the Bible Society. These he calls his "ammunition." Fellow-travellers know Ko San Myin well, and disputants dread him, for he uses his "ammunition" in spiritual warfare against Buddhist opponents with deadly effect.

A Bulgarian had migrated into Roumania, where he worked as a gardener. During his noonday rest it was his daily habit to take out his New Testament, and read it with great atten-

tion. This attracted the notice of his master, who said, "What book is it that you read with such interest every day and never seem to finish?"

The gardener replied, "The name of this book, sir, is *Consolation*."

"Well, let us hear a little of your consolation," said the master; and the man read aloud from the Sermon on the Mount.

"Why, this book is the Gospel!"

"Yes, sir," said the man, "but I call it *Consolation*."

His master laughed and replied, "I know your book well enough, but that is quite a new name for it; in my opinion, you could not give it a better."—(The Bible in the World—organ of the Bible Society.)

Church of England Mission to the Jews

By Professor T. H. Cotton.

I HAVE had the privilege this Christmas Season of attending the annual Christmas treat given to the children of the Anglican Mission to the Jews in Toronto, on Tuesday evening, the 29th ult., and I thought an account of the gathering might not be uninteresting to the readers of the "Canadian Churchman." The workers in the Mission had been busy all day arranging a handsome Christmas-tree, and in making up little parcels, each containing some useful present for the boys and girls who were to come later. In the afternoon, promptly at 4 o'clock, the children began to arrive, and no less than 67 sat down to a tastefully arranged Christmas dinner. After the meal was over the children and workers took their places in the hall, which was so crowded that even standing-room was at a premium. The chairman of the evening was the Rev. Paul Berman, Superintendent of the Mission, and amongst the clergy present on the platform were the Right Rev. Dr. Sweeny, Bishop of the Diocese, and Rev. Canon Gould, General Secretary of the M.S.C.C. The programme opened with a short recitation said by all the children in unison, and ending with the Lord's Prayer. The whole programme showed that the little ones had been carefully trained, especially in memorizing hymns and passages of Scripture, and it reflected great credit both on the Superintendent and his assistant workers. In his very happy address to the children the Bishop congratulated Mr. Berman and his helpers, and urged the children to love God and serve one another. Dr. Gould also spoke briefly, telling some interesting experiences he had while travelling in Palestine a few months ago. The great event of the evening, however, was the Christmas-tree, which was duly unveiled, and every black little eye in the hall was riveted on it. Mr. T. Painting acted as Santa Claus, and each boy and girl received some gift to remind them of the Giver of all good things. The meeting was closed with the National Anthem, and the Benediction.

The writer, who had not visited the Mission for some time, was agreeably surprised to see how the work had grown, and what a real force it had become in the Hebrew community. The little Mission quarters at 64½ Edward Street are the scene of a busy life week by week. On every Monday, Wednesday and Friday, a night-school is held here, each session of which is concluded with a brief Gospel message. On Saturday evenings a lantern-lecture is given on some Old or New Testament topic, on every Wednesday afternoon a sewing class, and on each Sunday, Sunday School in the afternoon, and a service in the evening. One feels convinced that if this work receives the encouragement of which it is worthy not only from the churches in Toronto, but from the churches of the diocese as well, it is bound to become increasingly influential and give a very real uplift to the Jewish quarter of our city. If our Christianity is under obligation to preach the Gospel to non-Christian peoples wherever we find them, surely those at home have the first claim upon us. Already Rev. Mr. Berman needs larger quarters for his Mission, and is prepared to carry on a still more aggressive work if funds can be obtained for the purpose. Mr. F. A. Blachford, a well-known business man of our city, is treasurer, and will be glad to receive sums large or small in aid of the work. One has no hesitation in cheerfully and hopefully recommending the cause to the readers of the "Canadian Churchman."

As a New Year's gift, send the "Canadian Churchman" for one year. Only \$1.50 to any address. What could be better?

Laymen's Missionary Movement

The secretary has issued a call for the annual meeting of the Canadian National Committee. It will be held on the afternoon and evening of Saturday, January 16. Mr. J. Campbell White, of New York, will address both sessions. A two weeks' Mission campaign in Toronto will be held by the Anglicans, commencing on Sunday, January 17, and by the Methodists from Sunday, January 24. Twenty-four laymen's conferences will be held in Lambton and Kent counties, starting on Monday, January 18.

The Churchwoman

VICTORIA.—The Diocesan Board of the W.A. met in St. Paul's Rectory, Esquimalt, on the 18th. The treasurer reported receipts \$182.10, and disbursements of \$65.50. A large number of Christmas hampers had been sent to the various hospitals and schools in connection with the Columbia Coast Mission, also toys, etc., for the Christmas tree on board the Mission ship "Columbia." Bales of quilts, sheets, blankets and pillows were also sent in this connection, and \$150 was reported to have been sent to Alert Bay from the general board for the purchase of blankets and other comforts for the schools. The Junior superintendent reported receipts amounting to \$202.50. Miss Orwin gave a short devotional address on "giving," which was later on followed by a most interesting address by the Rev. Eric Andrews, of the diocese of Hokkaido, Japan.

Church News

PREFERMENTS AND APPOINTMENTS.

DAVIS, the Rev. W. G., Rector of Stoney Creek, to be Honorary Canon of Christ's Church Cathedral, Hamilton.

LEWIS, the Rev. A. E., late of Jamaica, W.I., has been appointed Rector of Grafton and Centreton. (Diocese of Toronto.)

McKIM, the Rev. T., of Long Island, New York, to be Incumbent of Hastings, Roseneath and Warkworth.

WEAVER, the Rev. R. L., Rector of Nelson, Omagh and Palermo, to be Rector of Homer, McNab and Virgil. (Diocese of Niagara.)

NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Bishop, Halifax, N.S.

HALIFAX.—ST. PAUL'S.—Sunday, the 27th ult., was "Gift" Sunday in connection with this Sunday School, when the scholars brought to the school innumerable parcels of various toys and gifts. The kindergarten department assembled with the rest of the school in the main hall, and various Yuletide hymns were sung. The service was conducted by Archdeacon Armitage, and the address was given by Rev. S. H. Prince on "The Christmas Camels." The gifts were all carefully packed and sent to several of the Sunday Schools in the sparsely-settled country districts.

The members of the J.W.A. gave a Christmas and Patriotic concert in the Parish Hall on the evening of the 29th ult., which was largely attended.

ALL SAINTS' CATHEDRAL.—The Bishop of Nova Scotia ordained three deacons in this cathedral on the fourth Sunday in Advent: Messrs. E. P. Brown, B.A., of King's College; W. J. Bridgman, who has charge of the parish of Ecum Secum, and C. H. Garland, of St. Paul's Hostel, Bardfield, England, who will take charge of the parish of Falmouth. The Ordination sermon was preached by Rev. R. F. Dixon, Rector of Wolfville, who, from the text, "I am among you as he that serveth," emphasized the work of the ministry as the service of God and the service of man, and urged upon clergy and laity alike the full recognition of all that this great truth involves. The candidates were presented by Canon Vernon.

TRINITY.—Bishop Worrell administered the rite of Confirmation to a class of 42 persons recently in this church, of whom 25 were men and 17 were women.

ST. MATTHIAS.—The following is an additional account of the opening services, as well as of the history of the parish. This new church was formally opened and dedicated by the Bishop of the diocese on December 18th last, and thus

the labours of the devoted Rector, the Rev. T. H. Perry, have been crowned with success. The church was crowded with people, most of the city parishes being represented. It was an occasion which means much to the Church of England in Halifax. The structure is not entirely completed, but sufficient progress has been made for the congregation to use it. When completed it will be, without doubt, one of the finest church buildings in the diocese. The acoustics are perfect, and it was a matter of general comment on the part of those present at the service that the old organ, moved over from the old church, was never heard to such advantage. The surpliced choir of 40 voices, under the able leadership of Mr. Abbott Cumming, led beautifully in the musical portion of the service. Sixteen boys were added to the choir for this service. Practically all the clergy in the city were present at the service and the Bishop, who has always taken a very real and warm interest in the work of this parish since the commencement of his episcopate, preached the sermon, choosing for his text, the words of Our Lord, "My house is the house of Prayer." After dwelling upon the significance of the text, the Bishop said:—"We are gotten together to-night to rejoice with a happy people and to congratulate them on the success of their undertaking. It has been a long and difficult work, but it has been well done, and a beautiful building stands as a monument of their labour and speaks of the earnestness and zeal of the Rector and the true spirit of the people. This rejoicing is right and speaks of the truth of your religious life. A church should be beautiful, for God loves beauty, as His beautiful world proclaims. It must be stable and permanent to tell of the Eternal God. It must be for all—rich and poor alike—all God's children." The opening services were continued on the following Sunday, the preachers at the various services during the day being the Rev. Canon Wilson, now of Springhill, who was connected with this parish 12 years ago, and the Ven. Archdeacon Armitage. There were large numbers present at all of the services and many were turned away from the church in the evening it being already crowded to its utmost capacity, even all the aisles being filled up with chairs. The service in the afternoon partook of the character of a Sunday School rally, at which the Rev. Rural Dean H. W. Cunningham, the Rector of St. George's, gave the address. The following is in part an historical sketch of the parish:—The first Church of England services to be held in this part of the city were conducted by the Rev. Mr. Mather, at the suggestion of the late Bishop Binney, during the season of Lent in 1873. The building in which these services were held was destroyed shortly afterwards by fire, and it was not until 1877 that an appeal was issued by the members of the Church of England Sunday School Union to the Church people of Halifax for funds to erect a building in this part of the city, which should serve the double purpose of a Sunday School and also a place in which services could be held from time to time. On January 28th, 1878, a meeting was held to take definite steps towards the erection of a church and in the winter of 1879-80, the foundation of a church building was laid. For various reasons the new church advanced slowly, but in 1882, through the efforts of the late Very Rev. Dean Partridge, the Rector of St. George's, the nave of the present building was erected. The opening of the church for Sunday School and evening service was celebrated by a week of services conducted by Dr. Partridge, the first being held on Monday evening, July 17th, 1882. On May 4th, 1890, the first Confirmation service was held in this church. In 1889 a beautiful font was presented to the church, which was later on followed by a Bishop's chair and other gifts. The chancel was used for the first time on January 27th, 1897. On March 2nd, 1904, the church was set apart as a separate parish, it having heretofore been under the mothering care of St. George's and St. Paul's. On July 17th and 21st, 1907, special services were held to commemorate the 25th anniversary of the church. The choir appeared in surplices at the Harvest Thanksgiving service on October 10th, 1912. On June 6th, 1914, the corner-stone of the present new church was laid by the Bishop of Nova Scotia. The present number of scholars attending the Sunday School is 610. The new church fund has been raised to approximately \$12,000. In addition to the many friends who have contributed to the new church fund, the most generous of whom is Mr. J. Y. Payzant, the congregation is indebted to the following persons:—Mr. and Mrs. D. M. Owen for the four small windows; George Gabriel, a handsome brass eagle lectern in memory of his sister; Miss Susie M. Gabriel, brass

alms dish; James Gabriel, brass rail on the pulpit; the Young People's Society, the quarter-cut oak pulpit; Sergeant-Major McLean, the Bible for the lectern; the senior W.A., floor coverings; Charles Blackie, for creeping vines to be planted around the church. In all, there have been no less than ten clergymen in charge of this church during the 32 years of its existence, viz.:—Rev. F. Partridge, 1882-1884; Rev. W. C. Wilson, 1884-1886; Rev. C. W. McCully, 1886-1888; Rev. Tertius Poole, 1888-1890; Rev. F. H. W. Archbold, 1890-1894; Rev. E. Softley, 1895-1896; Rev. P. R. Soanes, 1896-1899; Rev. R. A. Hiltz, 1899-1909; Rev. C. K. Masters, 1909-1912; Rev. T. H. Perry, 1912. The last three only have been Rectors of the parish.

WOLFVILLE.—A meeting of the Rural Deanery of Avon was held here on the 8th and 9th ult. At the evening service on the former day Archdeacon Martell was the preacher. At the Deanery service on the following day the Rev. J. D. Hull preached. It was decided that the Deanery should pay for the furnishing of a room in the new Alexandra Hall. After a pleasant and profitable meeting the members dispersed to their various homes.

FREDERICTON.

John Andrew Richardson, D.D., Bishop, Fredericton, N.B.

SACKVILLE.—The regular quarterly meeting of the Rural Deanery of Shediac was held in this place on the 8th and 9th ult. The preacher was Rev. Canon Sisam, of Moncton. At the business meeting the date of the Festival Service of the Choral Union of the Deanery was arranged for May 11th and 12th. The Rural Dean read a paper on the first word of the Lord's Prayer.

WOODSTOCK.—December 20th the Bishop of Fredericton held services in the churches of this city. The day was sunshiny, and, notwithstanding the keenness of the air, great congregations were present. At the morning service Rev. A. S. Hazel took the Prayers and the Rector of Canterbury read the Lessons. At 11 o'clock an Ordination service for priests was conducted by the Bishop, who preached and spoke on the duties of a parish priest. The Rural Dean of Woodstock presented the candidate, Rev. Nicolo Franchette, of Hartland. There was a large number of communicants. In the evening the Bishop and Mr. Hazel held service in the parish church. Mr. Hazel read the Prayers, Mr. Flewelling the Lessons, and the Bishop, after confirming four men, preached an able and eloquent sermon on the subject of "Giving." Mr. Hazel is to be congratulated upon the good work he is doing in the town of Woodstock.

QUEBEC.

QUEBEC.—The Bishop-Elect issued the following appeal to the citizens of Quebec in connection with the Day of National Intercession: "Effectual fervent prayer is one of the chief needs of our Empire at this most critical time. It is in no disparagement of the earnest prayers that are being offered by countless individuals or of the prayers for peace offered in our churches at daily or weekly intercession services, but to stimulate them with new vitality and hope, and to unite the British Empire in one mighty supplication before the throne of grace that next Sunday, January 3rd, has been appointed to be observed as a day of humble prayer and intercession in connection with the war. The continuance of this awful war, with its appalling loss of life, and without any decisive victory, suggests that something is hindering that manifest intervention of God on our behalf for which we long. There is, indeed, much to be thankful for, but we long to see our side, which is the side of truth and right, prevail decisively. The hindrance may be in our lack of wholehearted trust in God. His very delay in answering our prayers is a call to a more thorough and open and united acknowledgment of our reliance upon Him. We rejoice, therefore, that our rulers in Church and State are summoning the whole Empire to united prayer. It is the wish of His Majesty the King that the first Sunday of the New Year should be solemnized as a day of united prayer, intercession, thanksgiving, and for remembrance of those who have fallen in their country's cause." The ecclesiastical authorities of all denominations in the Mother Country are preparing to observe the day in a fitting manner. The self-governing dominions of the Empire are also invited to carry out the wish of the King.

"The Government of Canada has issued the following proclamation: 'Whereas our Empire has been forced to take up arms in defence of right and liberties unjustly attacked and to fulfil pledges solemnly given; we, therefore, believing

it to be fitting that our people should be enabled to make a public and solemn avowal of duty to Almighty God, and if need of guidance, have thought fit, by and with the advice of our Privy Council for Canada, to appoint and, we do hereby appoint Sunday, the third day of January next, to be throughout our Dominion of Canada a day of humble prayer and intercession to Almighty God on behalf of the cause undertaken by our Empire and our Allies and of those who are offering their lives for it, and for a speedy and favourable peace that shall be founded on understanding and not hatred, to the end that peace shall endure, and we do invite all our loving subjects throughout Canada to set apart this appointed day as a day of humble prayer and intercession. Special services will be held in all the churches in the city on Sunday next, and it is earnestly hoped that every believer in God who is not prevented by some unavoidable cause, will make a point of attending some place of worship and respond in humble and confident faith to this National Call for United Prayer.

"Lennox Williams."

BERGERVILLE.—**ST. MICHAEL'S.**—The Rev. E. A. Dunn and Miss Dunn left Quebec on the 28th ult. for New York, from whence they sailed for England on the 30th ult.

MONTREAL.

John Cragg Farthing, D.D., Bishop, Montreal.

MONTREAL.—**CHRIST CHURCH CATHEDRAL.**—A special service in celebration of the

THE QUEEN MOTHER TO WOMEN OF THE EMPIRE.

London, January 1.—Queen Alexandra has given the following New Year's message to the women of the Empire, and especially those who are mourning the loss of loved ones in the war:—

"I wish to send to the women of the Empire at this great crisis in our history a message of hope and consolation for the new year. You have been through a period of great suffering by the loss of dear ones, and many more sacrifices will yet be demanded of you, but I feel that they will be borne with that patience and fortitude which have supported and sustained you throughout the last five terrible months.

"You have suffered in a great and just cause, and my earnest prayer is that in your sorrow you may be consoled by the thought that those who are near and dear to you have died like heroes for their King and country.

"May God pour His infinite blessings upon you in whatever calamities you are called upon to bear, until the blessings of peace once more dawn upon us."

Feast of St. John the Divine was held on Sunday afternoon, the 27th ult. This service was attended by 1,200 members of the Masonic fraternity, representing the twenty-seven local lodges, and the sermon was preached by the Right Worshipful Brother J. C. Farthing, the Bishop of Montreal. He preached on the religious aspect of Masonry. The Revs. Dr. Symonds, H. Gomery and M. Johnson assisted in the service. The Bishop's text was, "Cause me to know the way wherein I should walk, for I lift up my soul unto Thee." The service was entirely Masonic in character. An organ prelude by V. W. Bro. P. L. Illsley, F.R.C.O., was the opening number, and the singing was led by a full Masonic choir. Among the hymns were: "Lord, Thou Hast Been Our Refuge," Kipling's "Hymn Before Action," "Oh, Worship the King," "Lead Kindly Light," and the National Anthem. V. W. Bro. J. E. F. Martin presided at the organ. The omission of the annual banquet, with which Montreal Masons usually observe St. John's Day, was decided upon by the lodges and chapters on the ground that the money might better be devoted to the relief of suffering. The proceeds of the collection at the church service will go entirely to the Canadian Red Cross and Belgian Relief Funds. This is in keeping with the policy of the order, which, since the outbreak of the war, has sent almost \$2,000,000 to Europe for relief purposes.

ST. JAMES THE APOSTLE.—The 24th Battalion (Victoria Rifles) attended the service in this church last Sunday morning. The Rev. A.

P. Shatford, the Rector, and chaplain to the regiment, preached. A watch-night service was held in this church on New Year's eve, the Holy Communion being celebrated shortly after midnight. Mr. Shatford, the Rector, gave a short address at this service.

ST. THOMAS.—The annual children's Christmas service was held in the church on Sunday afternoon, the 27th ult., at 3 p.m. The attendance was a record one, there being 677 children present. The processional hymn was led by a choir of 35 boys and girls. Special Christmas hymns, carols and anthems were excellently rendered by the choir and school. The service was conducted by Rev. J. S. Ereaux, and the address given by Rev. E. Morris. The superintendent, Mr. McKie, under whose able management the Sunday School has been progressing, deserves great credit for the arrangement of the children's service. Mr. McKie had previously appealed to the scholars to bring gifts of fruit, flowers, and provisions for the sick and needy of the parish; and these gifts were placed at the chancel steps. The offertory was for mission work in India, under Dr. Archer, and amounted to \$33.10. After the service several scholars volunteered to take the fruit, flowers, and provisions to the sick and poor of the parish. The Rector, the Rev. Canon Renaud, who through serious illness had not been permitted to take part in church services for more than a month, was able on this very inspiring occasion to be present and pronounce the Benediction. It was a great delight to all to see their beloved Rector among them again.

ONTARIO.

William Lennox Mills, D.D., LL.D., Bishop, Kingston.

Edward John Bidwell, D.D., D.C.L., Bishop of Kingston and Coadjutor of Ontario.

KINGSTON.—The members of St. John's Masonic Lodge held a banquet on the evening of the 28th ult. Amongst the speakers at the banquet was the Bishop of Kingston, who made an eloquent reply to the toast, "Canada and the Empire."

TORONTO.

James Fielding Sweeny, D.D., Bishop, William Day Reeve, D.D., Assistant.

ST. JAMES' CATHEDRAL.—A meeting of the Guild of Organists took place in the Parish House on Tuesday of last week under the presidency of Dr. Albert Ham, F.R.C.O. In his address the President congratulated the Council on the continued success and progress of this Canadian organization, which was established in 1909. Officers elected were: Honorary Patron, His Royal Highness the Duke of Connaught, K.G.; Patron, Sir Frederick Bridge; President, Albert Ham, Mus. Doc., F.R.C.O., Toronto; Vice-Presidents, W. Norman Andrews, Dip. Leip., Brantford; Arthur Dorey, F.C.G.O., Ottawa; Percival J. Illsley, Mus. Doc., F.R.C.O., Montreal; F. H. Torrington, Mus. Doc., Toronto.

THE BISHOP'S ENGAGEMENTS.—On Sunday last the Bishop preached in St. Alban's Cathedral and delivered a New Year's Message, and in the evening he preached at Trinity East.

DAY OF INTERCESSION.—By command of the King, Sunday last was observed all over the Empire as a Day of Intercession on behalf of the war and in all the churches in this city in accordance with the King's mandate, without exception, services of that description were held. The Bishop of Toronto, at St. Alban's Cathedral, urged all to pray for peace, not only for the Empire, but for all those countries and peoples who were suffering from the war; for peace in the churches and in the homes, that family life might be placed upon a higher and nobler plane. Everyone during the present year should endeavour to live closer to God.

Archdeacon Cody, at St. Paul's, said:—"While this war is the result of certain national forces and tendencies, yet behind all is the personal will of God, and we must view this war as a divine intervention and judgment upon the race. We were forgetting God, becoming too much immersed in things, in our business and in our pleasures, and it almost seemed as though there were no other way in which God could recall us to the great realities of life than by this awful devastation. I have no hesitation at all in praying directly for victory, because the value of victory depends upon the cause. In this great contest all that we count dearest in civilization—truth and obligation, liberty, peace and toleration—are at

stake. We are praying as well as fighting, not simply for the continued existence of the British Empire, but for the continued dominance of all those ideals for which the British Empire stands and for which the free peoples of the world are contending. Our confessions of sin will be more genuine and our prayers much more effective if we accompany them by some practical sign of our willingness to help the needy, such as we offer to-day in the gift of bags and barrels of flour for our suffering Belgian allies, who have rendered inestimable service in this great world-struggle, for nationally they had everything to gain by not fighting and nothing to lose except honour. This war has also taught us that culture without religion may lead to awful and widespread devastation."

The Rev. Canon Plumtre, preaching at St. James' Cathedral, entreated the people to adopt a more virile Christianity and to put forth a more energetic effort for moral civilization. After 19 centuries Christianity and the Church had failed to avert the awful catastrophe of war, and men were asking what the Church had to offer to redeem that failure and to justify her existence. The motto for the Church to-day should be the battle-cry of the Jews of old, "To your tents, O Israel," and the Church which had that fighting spirit and the spirit of moral heroism would never want recruits and would make its influence felt in every phase of national life.

TRINITY COLLEGE.—The Corporation of this college met on the 29th ult. and accepted the resignation of Prof. W. A. von Lubtow, lecturer in German at Trinity College. The professor will join the staff of a university in the United States.

ST. GEORGE'S.—OBITUARY.—The sad news arrived in Toronto on New Year's Day of the death of Captain the Rev. George Leicester Ingles, one of the curates of this church, and who at the time of his death was serving in England as chaplain to the Q.O.R. in the first Canadian Contingent on Salisbury Plain after a week's illness from spinal meningitis. He died in the Bulford Camp hospital. The utmost sympathy will be extended to the Ven. C. L. Ingles, Archdeacon of Simcoe, his father, and family, in which we ourselves desire to be associated, by his brother clergy, as well as by church people everywhere, especially in this diocese, where the Archdeacon is so well and widely known and so highly respected. Captain the Rev. G. L. Ingles was born in 1886 at Toronto, was educated in the Parkdale Public School, at Trinity College School, Port Hope, also at the Toronto Church School, then going to Trinity College. After his graduation he was Master for two years at Trinity College School, Port Hope. Then he took a three-years' divinity course in the General Theological Seminary, New York. Ordained deacon in 1913, he was at Coldwater for a few months, coming in September to be curate at this church as an assistant to the Rector, the Rev. R. J. Moore. He was ordained a priest only last year. He left for Salisbury Plain as Chaplain of the 3rd Battalion, 1st Brigade. He is survived by his father, Ven. Archdeacon Charles L. Ingles, and his mother, also by one brother, C. J., Adjutant of the 44th Welland Battalion, and by one sister, at home in Toronto. By the express desire of the Ven. Archdeacon Ingles the deceased will be buried in England as a priest and a soldier.

On Monday evening a special service was held in St. George's. The clergy who took part in this memorial service were the Revs. W. L. Baynes-Reed and J. Russell McLean, as also Archdeacon Cody, chaplain of the 9th Mississauga Horse, the chaplain at the Exhibition Camp, and the chaplains of the Q.O.R. respectively. The Bishop gave a most sympathetic address. The service closed with the playing of the "Dead March" in "Saul," and the sounding of the "Last Post" by a bugler of the Q.O.R. There was a large congregation, and every seat in the church was occupied. The Ven. Archdeacon Ingles and the members of the family occupied seats in one of the transept galleries. A large number of the city clergy were present.

WATCH-NIGHT SERVICES.—In many of the churches throughout the city watch-night services were held on New Year's Eve, and they were largely attended. At the service in St. Alban's Cathedral the Bishop gave the address. He chose for his text Psalm xc., 12: "So teach us to number our days that we may apply our hearts unto wisdom." The Bishop, after introductory remarks in regard to the antiquity and authorship of this Psalm, namely, the time of Moses, and the utterance of this man of God, passed on to refer to the solemnity of the passing hour as bringing to a close the most gravely

historic and important year of our times. He briefly reviewed the causes leading up to the climax of the declaration of war on the 4th of last August, and emphasized the righteousness of Britain's cause in defence of the historic "scrap of paper." He referred to the grim reaper's work in 1914 in peaceful families and communities and on the field of war, and said that the theme of this text was one that gripped every heart and mind, namely, the brevity and uncertainty of human life. He quoted other passages in Holy Scripture which emphasize this truth, notably the utterance of David in the 39th Psalm, which was undoubtedly an echo of these older words of Moses. Standing on the eminence of the closing year, and looking forward to the new year about to be born, he likened the occasion to that of travellers on an ocean ship backing out from the wharf, and turning at the beginning of the deep water to face the scenes of an unknown voyage, which, at the outset, was one that had to be taken through storm and tempest, international conflict and political strife. He prayed that the nation might face it faithfully, hopefully, and with love to God and man, and make the saying of the prophet its national motto through the coming year: "To do justly, to love mercy, and to walk humbly with thy God." The Bishop also gave an address at the ten o'clock service in the cathedral on the following day.

TRINITY EAST.—On Sunday last the Rev. Canon Bryan and the Bishop of Toronto were the preachers respectively morning and evening.

ST. ANNE'S.—The Rev. Professor Griffith Thomas, D.D., was the preacher at the annual service of the Men's Association of this church which took place on Sunday evening last, when one of the largest congregations which has ever been seen in this church was gathered together. Those present included the members of the Rifle Association, who marched into the church from the Parish Hall. Dr. Thomas took as his subject the question of the connection between war and religion. "Sherman said that 'War was Hell.' He was right," the preacher said. "There never was anything Christian in war. But we are certain that the Lord will over-rule it all. God has a way of making even the wrath of man praise Him." He then spoke of the way in which all great revivals had followed in the path of war. He dealt with the great wars of centuries ago, all of which he claimed to be responsible for the revivals. As the fifteen years of strife in the time of Napoleon started the missionary revival, so did the Boer war start the revival in Wales and India. "Is there any sign of such a thing connected with this war?" he asked. "God has been at work in the past, and He is at work again." To prove his contention the speaker pointed out that in France, before the war, there were eight million avowed atheists, but to-day things were different. He told of how a few weeks ago countless women had met in the Notre Dame, Paris, to join in prayer. In dealing with Russia, he pointed out the way in which vodka had been done away with in a single day in spite of the loss of many millions of dollars which would otherwise have been derived from the traffic. A spirit of earnestness was also being shown throughout England, and never before had the churches been so full as they have been in the past four months. "Everywhere," he said, "the people are anxious to hear the Gospel. There must not be any doubt in your minds as to the righteousness of this war. It would be disloyal to doubt. Britain and her allies are fighting the battle for the freedom of the world and as to the righteousness and outcome of it there is not the slightest question." In the course of his sermon Dr. Thomas read several letters from army chaplains, both in France and England, all of which spoke of the way in which the soldiers were anxious to read their Bibles. "This all goes to prove," he continued, "that a great revival is to be looked for. We must go on praying, we must work hard. 'Business as usual' is the commercial motto of the British Empire. It must also be the spiritual motto, and whatever happens we must never slacken in our work to spread the word of Christ."

PARKDALE.—ST. MARK'S.—The Sunday School treats this season were held before instead of after Christmas. The Primary School of over 100 held theirs on the 21st, the main school on the 22nd with over 200. The attendance reached over the 300 mark before the end of the year and is being well sustained. The lantern is now in use for both the service and for illustrating the lessons. The Christmas services were very bright and well attended. There were four celebrations of the Holy Communion during the day. A watchnight service was held on New

Year's Eve, which was very largely attended. It was the first for a number of years. A beautiful electric sign has just been presented to this church. It can be clearly seen for a long distance by day or by night. The Missionary Prayer and Study Union are to hold their convention in the schoolhouse on February 1st and 2nd.

SCARBORO' JUNCTION.—CHURCH OF THE EPIPHANY.—The Sunday School of this church held its annual Christmas tree and entertainment on December 31st. The programme was furnished entirely by the scholars, and reflects great credit on the teachers, who so carefully trained the scholars in their songs and recitations. Christmas hymns were sung and highly appreciated by the parents and friends of the scholars, until the arrival of Santa Claus, who, with his assistants, very soon distributed the dolls, candies and presents to the scholars. Certificates of honour were presented by the Superintendent, Mr. L. Hands, which brought a very successful entertainment to a close. The watchnight service conducted by the Rev. A. N. Barclay was well attended; the new bell presented to the church by the Rev. N. A. F. Bourne rang the Old Year out and the New Year in. This is the first time that the old custom has been carried out at Scarboro' Junction.

HASTINGS.—The Rev. T. McKim, of Long Island, New York, has been offered and has accepted the living of Hastings, Roseneath and Warkworth, and he will enter upon his new duties immediately.

GRAFTON.—The Rev. A. E. Lewis, late of Jamaica, W.I., has been appointed Rector of Grafton and Centreton.

AURORA.—TRINITY.—The choir of the Church of the Messiah visited this church on Monday evening last and rendered a Christmas cantata entitled "The Morn of Glory" most acceptably.

ORILLIA.—ST. JAMES'.—On January 14th, the 25th anniversary of the founding of the Woman's Auxiliary at this church is to be commemorated. The meeting at 2.30 begins with a Communion service in the church, followed by the business meeting in the Sunday School house, and an address by Mrs. Willoughby Cummings, who was the organizer of the W.A. at St. James' Church, Orillia.

HURON.

David Williams, D.D., Bishop, London, Ont.

OWEN SOUND.—ST. GEORGE'S.—The services on Christmas Day were in every way in keeping with the season. At eight a.m. the Holy Communion was administered to a large number. At the regular service for the day the musical part was rendered in a highly creditable manner. Well-known Christmas hymns, chants and proper psalms were sung, the rendering of Jackson's Te Deum being particularly good. On the following Sunday morning the Christmas music was repeated, and on Sunday evening a special service of praise with Christmas carols was rendered with striking effect. The Rector, the Rev. Rural Dean Ardill, although still feeling the effects of his recent illness, was able to be present in the church on both days, and to conduct the services.

NIAGARA.

W. R. Clark, D.D., Bishop, Hamilton, Ont.

In a Pastoral Letter lately issued by the Bishop he appointed last Sunday as a day of humble prayer and intercession to God on behalf of the cause of the Empire and our Allies and of those who are offering their lives for it, and also for a speedy and a favourable peace, and that day was observed throughout the diocese as a day of humble prayer and access in accordance therewith.

HAMILTON.—CHRIST CHURCH CATHEDRAL.—The Rev. W. G. Davis, of Stoney Creek, has been made an honorary Canon of this Cathedral.

WATCH-NIGHT.—Special services were held in the Cathedral, in the Church of the Ascension, and in several other churches in the city on New Year's Eve.

ALL SAINTS'.—The senior scholars of the Sunday School held their annual Christmas-tree entertainment on the evening of the 29th ult. A distribution of prizes was made during the even-

ing. The schoolroom was well filled and a most pleasant evening was spent. The Ven. Arch-deacon Forneret presided.

STONE CREEK.—The Rev. W. G. Davis, Rector of this parish, has been appointed by the Bishop of the diocese an honorary Canon of the Cathedral. Mr. Davis has been for some years in charge of this parish, and for the past few years has been the Rural Dean of Wentworth. He is well known throughout the diocese in connection with his canvass for the Widows' and Orphans' Fund.

HOMER.—The Rev. R. L. Weaver, Rector of Nelson, Omagh and Palermo, has been appointed Rector of this parish in succession to the Rev. C. E. Riley.

MOOSONEE.

John George Anderson, D.D., Bishop, Selkirk.

HEARST.—In view of the detention camps which the Government is establishing near Hearst, we would again draw attention to the appeal for aid which we recently published, pointing out the new and very great claims which are created by the war.

HUNTA.—ST. LUKE'S.—This Mission Church will soon be completed and re-opened by the Bishop of the diocese.

PORQUIS JUNCTION.—On Sunday, the 20th ult., the Bishop ordained Mr. W. B. Patterson, of Wycliffe College, to the diaconate. The newly-ordained deacon has been placed in charge of the Montheth and other missions for the present.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

SIOUX LOOKOUT.—ST. MARY'S.—The Christmas Day services were well attended, and were of a joyous character in keeping with the holy festival. The church had been beautifully decorated, and on the chancel wall was the motto, "Glory to God in the highest; on earth, peace and good-will." Workmen had been busy building a porch at the west end of the church and finishing the interior of the windows, so that the whole church presented a finished appearance. The incumbent, Rev. A. A. Adams, preached from the words, "Glory to God in the highest." A handsome oak hymn-board, the gift of the Sunday School children, was used for the first time on Christmas Day. On Sunday evening, December 27th, at the close of the service, several Christmas carols were sung by the choir, the violin accompaniment of Mr. Godon being most effective. The incumbent preached from the words, "There was no room for Him in the inn." A children's service was held in the afternoon, which was well attended, the collection, amounting to \$4.05, being devoted to the Hospital for Sick Children, Toronto.

CALEDONIA.

R. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.

HUBERT.—ST. JOHN'S.—This new church, which is situated fourteen miles east of Smithers, was formally opened and dedicated by the Bishop of the diocese on August 9th last, the Rev. H. G. Kingstone, the Rector of Smithers, assisting. There were fifteen people present at the service, and the offertory amounted to \$5.25.

SMITHERS.—ST. JAMES'.—The Rev. Canon Rix, of Prince Rupert, conducted evangelistic services in this church on December 6th, 7th and 8th last. At the opening service, which was a celebration of the Holy Communion, 13 persons were present, and at the special evangelistic services on each day 40, 18 and 34 persons were present respectively.

Correspondence

LAW AND FREEDOM.

Sir,—The defenders of the liquor evil have one stock argument which they are fond of using. They say that people cannot be made good by Act of Parliament, and seem to think that puts an end to controversy on the subject.

The fact is that no one outside of an asylum ever said or thought that anything but the power of God could make people good. Law can, and often does, remove the cause of a great deal of evil, and thus makes this world a better place

to live in. No intelligent physician thinks that medicine cures disease, but it often does remove the cause of disease and allow nature to effect a cure, and change a life of suffering into one of happiness and usefulness.

Law can, and often does, prevent, to a great extent, the use of intoxicating liquors, and thus remove the cause of a great deal of crime, poverty and suffering. Just at present we have an example in Russia showing the marvellous benefits that follow prohibition of the liquor traffic. The editor of the "Outlook" says that Russia, in prohibiting the use of intoxicants, has already conquered a greater foe than the Germans, and remarks that this is practically a total war.

But we have examples nearer home—Maine, Kansas and North Dakota—which show that after prohibition has been enforced for a length of time insanity and many other diseases become much less frequent, many jails and poorhouses become vacant, wealth increases, taxes decrease, and the country becomes prosperous as never before.

Law can give liberty. At present the tyranny of one social custom compels thousands to drink to their hurt who would welcome a law that would set them free. Even prisoners in several jails are combining to beg the Government to stop the use of intoxicants. Law can and does, prevent many causes of disease, and it could, to a great extent, prevent this greatest of all causes of disease.

Law cannot make people good, but it can make it easier for people to be good by preventing the use of a poisonous drug, which makes men ten times more liable to do wrong.

H. Arnott, M.B., M.C.P.S.

IS OUR CHURCH PROTESTANT?

Sir,—I was very surprised to read in your paper, under the heading, "Quebec," the following: "The Anglican and other Protestant Churches." You will not find the word "Protestant" used in any part of our Prayer Book, and I consider it both disloyal and wrong for a member of the Anglican Catholic Church to use such a word as Protestant in connection with what is unquestionably a branch of the Holy Catholic Church.

Ernest Cavey.

[Our Quebec correspondent was, of course, quite correct. "Protestant" and "Catholic" are inclusive, not exclusive, terms. While the word Protestant is universally known to be absent from our Prayer Book, the thing Protestant is there, and this is the main point. The true antithesis to Protestant is not Catholic, but Roman Catholic.—Editor C. C.]

QUEEN MARY'S NEEDLEWORK GUILD.

Sir,—Will you kindly allow me to ask the women of Canada to unite with Queen Mary's Needlework Guild in sending a New Year's present to Queen Mary which shall be worthy of our great Dominion and the magnificent work the women are doing? Will each woman in Canada, who is working for the soldiers and sailors, send one garment during January, through Queen Mary's Needlework Guild, for Her Majesty to distribute? This can be done very easily. Thanks to Lady Williams-Taylor, the Bank of Montreal has kindly instructed any of its branches to receive parcels on account of the Guild, and such parcels will be forwarded without cost to the donor. Persons residing in a town where there is no branch of the Bank of Montreal may forward parcels to the Bank of Montreal at 213 Peel Street, Montreal, at the same time sending the bank the receipt for the charges paid, the amount of which will be returned to them.

It will be my pleasure to supply material for one thousand garments to those who are willing to give their work but have not material and patterns available. This material will make flannel-ette dresses for infants, woolen underclothes for children from two to eight years old, men's flannel shirts, socks and children's stockings. A postcard sent to Miss Weller, Assistant Secretary, Queen Mary's Needlework Guild, St. Catharines, saying how many garments can be made, will result in material and directions being forwarded to the sender free.

Queen Mary, by her unselfish devotion to duty and splendid example, has endeared herself to the women of the Empire at this crisis, and such a New Year's gift as I have suggested would not only prove that the women of Canada are as ready to "serve the Queen" as are our brothers to "serve the King," but also give to Her Majesty the great pleasure of distributing useful garments to the soldiers and sailors, the refugees, the poor and needy, the waifs and strays.

Hoping that the idea of a New Year's gift to Queen Mary from the women of Canada will meet with a hearty response, believe me.

C. Welland Merritt,
Honorary Secretary.

LADY JELICOE'S APPEAL.

Dear Sir,—Would you be good enough to allow the enclosed to appear in your columns as an acknowledgment to the people who have contributed so generously towards the comforts for the sailors serving in the British Fleet in the North Sea?

You will see from the list how many places have responded, which is very gratifying. Your paper brought many responses.

Trusting you will comply with this request,
Frank E. Hodgins.

Dear Sir,—Mr. Justice Hodgins desires to acknowledge the following contributions in answer to his republication here of Lady Jellicoe's appeal in England:—

Three cases of comforts for the North Sea sailors, consisting of socks, mufflers, Balaclava caps, wristlets, bands, etc., have been sent over. These contributions came from: Mr. P. A. Manning, Mrs. Frank Hodgins, Miss Lucile Hodgins, Mrs. James Lockhart, the Misses Foote, Mrs. Edward Blake, A Contributor, Miss Robertson, Mrs. Stovel, Miss Henderson, Miss Hossack, Miss E. Baker, Mrs. McPhedran, Sailors' Aid Club, all of Toronto; an Orillia Woman, Orillia; Mrs. Ward, Poughkeepsie, U.S.A.; Mrs. Bell, Belleville; Mrs. Parsons, Vancouver; Mrs. Cowan, Montreal; Brockville Women's Patriotic League; Mrs. A. Davidge, Hamilton; Miss Digby, Brantford; Miss Edith Carey, North Edmonton; King George's Chapter, I.O.D.E., St. John's, Que.

The following sums have been received and forwarded to Lady Jellicoe for sea-boots and oilskins: From Toronto: Mr. C. Stewart, \$1; Mrs. Leach, \$15; Mrs. A. C. Hills, \$10; Mr. Justice Hodgins, \$25; Mrs. Edward Blake, \$25; Mrs. James Lockhart, \$10; Mrs. S. Macklem, \$5; A Svmphatizer, \$5; Mrs. J. B. Scanlon, \$1; Mrs. E. H. Osler, \$5; Mr. D. Macnamara, \$10; Miss Millichamp, \$10; Mrs. J. G. Hodgins, \$5; Mr. A. C. Heighington, \$10; Mrs. L. Baldwin, \$10; R. S. Cassels, K.C., \$25; Mrs. A. B. Barker, \$10; Miss Edith Creighton, \$5. X. H., Montreal, P.Q., \$5; Mr. C. Bate, Ottawa, \$10; "Tan-Nis-Uk" Chapter, I.O.D.E., Calgary, Alta., \$70; Col. MacLeod Chapter, I.O.D.E., Calgary, Alta., \$200; "Afternoon Tea Shower," \$67.50. Total, \$530.50.

There are on hand and now being packed for shipment some five hundred articles, chiefly collected at an "Afternoon Tea Shower" given by Mrs. Frank Hodgins.

CITY SPARROWS.

Sir,—Again I want to acknowledge the donations sent in by kind friends to the Deaconess House towards the "City Sparrows Relief Fund." Through their generosity many of the little ones have not had to go hungry during the Christmas Season, and we hope to be able to help many more during the coming weeks, for the need is very great.

Yours sincerely,
T. A. Connell.

179 Gerrard Street East.

List of donations. Previously acknowledged, \$43; E. A. Needler, \$3; "A farmer," \$5; Anonymous, \$5; M. Kilmer, \$2; "A friend," \$2; H. L. Clark, \$2; Mrs. Joyce, \$1; Miss Richardson, 98 cents; "A friend," \$5; E. Rabagolli, \$5; Miss B. Smith, \$1; Miss Marsh, \$5; total, \$79.98 to January 2nd, 1915.

NOT BY CHANCE

A Story of Christmas Eve—By Amy Le Feuvre.

Part II.—Continued from last issue.

Her cheerfulness and patience were weighed in the balances, but they were not found wanting. She played games with him, read, or told stories in the firelight, and waited on him, hand and foot, when he was really not feeling well. But never had two months gone so slowly as November and December did that year. The time came to an end at last, and Bobbie was fetched home by his father the week before Christmas.

Sylvia was asked to return with them, but she declined.

"No; Bobbie has had enough of me," she said to his father, and the boy had the grace to feel ashamed of himself.

"I'm sorry for being so cross," he said to her as she wished him good-bye; "but it was awfully hard upon me to be shut up with two women for so long."

She laughed in his face.
"You ridiculous boy! Women aren't dragons, or the plague! One day you will think differently."

She turned back to her little house with a sigh of infinite relief and satisfaction. Occasionally she would spend Christmas with one of her sisters, but not often. She sometimes felt that times of good cheer and plenty, of merriment and of holiday-making, were not the times for her to visit her relatives. Sickness and trouble welcomed her; rarely did festivities. She was more than content to have it so, and would often let her eyes rest on a motto above her bed:—

"Better spend your life in serving
Than have none to serve."

She realized this truth again and again in the depths of her heart.

It was Christmas Eve.
Snow fell at intervals, and, as Sylvia looked out upon a thick, grey sky, and rather slushy streets, she sat down to her breakfast that morning in rather a pensive state of mind.

Mary Ann, coming in with a plate of hot scones, looked at her mistress sharply.

"You are going to Wallingford, ma'am, to-day?"

Sylvia smiled at her.
"Indeed, I am. Have I ever missed doing so, unless absolutely prevented by being out of reach of it?"

"But we're going to have more snow, and there is a biting north wind. 'Tisn't fit weather for you to be out."

"I am not made of paper, Mary Ann!"
"You aren't made of leather, ma'am, and even that do give way sometimes."

"Cut me some meat sandwiches, there's a good soul, and have a nice, little hot supper for me at nine o'clock this evening. I shall be back at 8.30, I hope, unless I am snowed up."

Mary Ann left the room in silence. She knew remonstrance was useless when her mistress spoke in that decided tone.

And an hour later Sylvia was on her way to Euston Station, bearing in her arms a square cardboard box, which she guarded with infinite care.

She was going down to the little village church, which stood but a stone's-throw from her old home—that house which had been so much to her for over thirty-six years of her life. It had passed into the hands of strangers after her father's death, for the squire, though rearing his large family in comfort and luxury, had always lived beyond his income, and, as the property was not entailed, his eldest son had been forced to sell it to pay many outstanding debts. Most of the girls and boys had married, and possessed homes of their own before the crash came. Sylvia was the one who had suffered most, for she was the one who had loved every stick and stone of the old place. Every year, on Christmas Eve, she paid a visit to her parents' grave, carrying with her a wreath of Christmas roses to hang upon the marble cross above their last resting-place. "A piece of sentiment," said her practical sisters, "which costs more than she can afford." But Sylvia did not think so. It was one of the brightest days to her in the whole year. She loved to eat her lunch at the old sexton's cottage, accompanied by a cup of his wife's country tea, and hear the gossip of the village. She loved to saunter through the happy haunts of childhood, and linger in the old beech avenue that led up to the doors of her former home. The great stone house had seen several changes since her departure from it. It was empty the year before, when she had visited it, and she had been able to wander through the bare rooms and conjure up many happy memories from its various nooks and corners. But, most of all, she loved to stand over the spot that was so sacred to her, and, with eyes that pierced the invisible, let her mind rest and rejoice in the happy resurrection day to come, when she and her loved ones would rise together to meet their risen Lord. No gloomy thoughts assailed her as she stood by her parents' grave. She remembered her mother as an earnest, happy Christian woman; her father, in his last illness, had been led to plant his dying feet on the Rock of Ages; and she repeated to herself year by year with increased certainty of hope the words that she herself had chosen for her father's tombstone: "Whosoever liveth and believeth in Me shall never die."

A visit to the little church in which she had been both baptized and confirmed, and in which all her sisters had been married, wound up her day. She always crept into the old pew that had belonged to them, and knelt in silent prayer for each member of her family, who were scattered far and wide; and she returned home, tired, and sometimes cold, but invariably happy, waking up on Christmas Day ready to rejoice with all the world, that Christ's birthday had once more dawned upon them.

It was not often that she had arrived in Wallingford in a snowstorm. But this Christmas Eve treated her unkindly. Snowflakes were falling; the wind was piercingly cold, and there was that

Kind Words

About our Christmas Number

Dear Mr. Macrae,—The Christmas number of the "Canadian Churchman" has just reached me. It is admirable and is a marked improvement on former issues, containing as it does so much more original matter. The "Canadian Churchman" is becoming more and more the Church paper of Canada, and is now really without a rival. I am so glad to notice that you are not making it in any sense a party paper and are giving everybody a "square deal." The "Canadian Churchman" is now truly representative of the Church. The paper is now really a credit to the Canadian Church. With every good wish,

Very sincerely yours,
Nova Scotia.

With commendable enterprise, the "Canadian Churchman" has not allowed the war to interfere with the publication of its usual Christmas number. That special issue has long been one of the most attractive in Canada, and this year's not only equals but surpasses its own high record. Finely illustrated, the number, while containing all the regular features, reflects the Christmas spirit in the numerous special articles, tales and poems.—*Toronto World*, December 11th.

The Christmas number of the "Canadian Churchman" has an attractive cover design, showing the spellbound shepherds and the distant Bethlehem with the radiance above. The letterpress is seasonable, both with reference to Christmas and the war. Two fine illustrations of York Minster accompany an article on that splendid old Cathedral, by Rev. F. J. Moore, of Toronto. Dr. W. F. Grenfell writes on "Christmas in Labrador," and there is a good story of the battle of the Long Sault, fought in 1660.—*The Daily News*, December 12, 1914.

Bliss Carman, when asked recently by an American editor for a Christmas poem, replied: "Where is one to find enough serenity and faith in love to write of Christmas on this nineteen hundred and fourteenth anniversary of the birth of the Merciful One?"

Notwithstanding this note of despair, Christmas is coming, and with it the Christmas numbers, and perhaps more Christmas poems than ever. The "Canadian Churchman" Christmas number is out with a picture of the peaceful shepherds on the cover and a good collection of poems and articles. One article is by Wilfred T. Grenfell on "Christmas in Labrador."—*Toronto Globe*, December 10th.

chilly dampness in the atmosphere that was infinitely more trying than hard frost. As she plodded along the country lane in the wet and slush towards her goal, she began to wish she had not left her home. An overwhelming fit of depression had been slowly getting possession of her. In the train she had fought hard against it; here she felt she must succumb to it.

Her loneliness and isolation from her family struck her forcibly.

"They do not really want me. Now the children are getting big, school and governesses absorb them. I have no object in life. I might have done so much a few years ago, but I felt they needed me so often that I could not place myself out of their reach. Now I am freer, but I

—I am an "old maid," they tell me, and "old maids" are more often in the way than not. All of them say how sorry they are they have no room for me this Christmas. What shall I do with the bit of life that I have yet to live? Surely there is some work for me to do if I could only find it!"

And then, as she followed with her eyes the familiar bit of landscape around her, a longing for the old days seized her, and she exclaimed, passionately:—

"Oh, if I could be back here, working in this village amongst the dear old people, what a heaven on earth it would be!"

Only the leafless trees and hedges heard her words on earth, but they were to come back to her memory a few hours later with startling meaning. Looking at the threatening clouds above her, she resolved to pay her visit to the churchyard first, and she accordingly made her way through the old lych gate to the corner that she knew and loved so well. There was only a slight sprinkling of snow on her parents' grave. She hesitated as she unwrapped her wreath from its box. It seemed so cruel to leave those delicate white blossoms to meet the wintry storm. Yet for eight years no other hand had ever laid it there but hers, and she softly and reverently slipped it in its place. Then she knelt in prayer, and asked that she might be given a contented heart. "Yet, Lord," she murmured, "if there is any work for Thee that I and no other can do, wilt Thou bring that work to me and I will do it."

As she was getting up from her knees, she was startled at the sound of a little, whimpering cry. It was two o'clock in the day—not a usual time for anyone to be in the secluded graveyard; but as she looked quickly about her, she saw only a few yards from her a newly-made grave, and upon it, flung face downwards, a little figure in a big cloak.

In an instant Sylvia had her hand on the cloak. "Who is it?" she asked gently. "It is too cold, too wet, for you to be lying here!"

The head was raised. It was a little girl, but in the abandonment of her grief she did not wonder at a stranger's presence.

"Oh, it isn't so cold for me as for my mother! She's down in the earth! They put her there, and I can't make her hear! I want to go to her! I can't live without her! She said she was going to heaven, that I must love Jesus, and meet her there. I want to meet her now. I want to go to heaven. Why doesn't God take me as He took her? Is she in heaven, or is she down there? Oh, I can't think! But I want her! I want her!"

(To be Continued.)

FOR THE SOLDIERS AT THE FRONT.

Saviour we kneel to Thee,
Though all unworthily,
To ask Thy aid.
Our nation guard and bless,
Thy people's wrongs redress,
Crown honour with success,
We humbly pray.

Father who reign'st above,
Fountain of truth and love,
O hear our prayer!
Be with our soldiers now,
Protect where'er they go,
Shield them from this great foe,
Be ever near!

Let Thy Almighty power
Guard them this dangerous hour,
Direct their way.
When in the thickest fight,
Lead Thou their steps aright,
Keep them in Thy dear sight,
We humbly pray.

Now on the battlefield
Cause Thou our foes to yield,
Our leaders guide.
Keep their hearts brave and true,
Daily their strength renew,
Nobly their work to do
On every side.

O haste the time of peace,
Let strife and tumult cease,
We humbly pray.
Then war shall be no more,
Peace reign from shore to shore,
And all shall love Thee more,
O speed the day!

Amen.

This hymn is suitable to be sung in churches and schools to the tune "OLIVET." Copies at \$1.00 per 100, may be had from the composer, Mrs. RAWSON, 207 Wortley Road, London, Ontario. Half the profits go to help the Belgium Relief Fund. All rights reserved.)

Th
Brou
his
since
No
Year
being
on b
Bri
woun
been
not
sent,
the c
De
of C
The
Nove
left
\$141
queat
Th
ed
Bish
at t
Sund
need
God
store
In
last,
Hona
Cathe
Bernl
will
cours
ronto
Th
of W
Y.M.
Univ
foi h
week
good-
his
Park.
On
of M
Aylm
of th
Ingra
18th
of Pe
niece
Bishc
An
signi
humi
"The
Lords
town,
to th
was t
truly
serve:
Tru
John
signe
Bosto
signs
the c
said,
The 1
feet h
consti
Sin
Forei
more
Gospe
Germ
Turki
ages-
and s
civilia
tion c
ous c
Was
gation
storff
factur
bullet
the fa
not fi
the E

Personal & General

The many friends of the Rev. Canon Broughall will be glad to learn that his condition has greatly improved since his "seizure" on Christmas Day.

No reception was held on New Year's Day at the See House, the day being one set apart for intercession on behalf of the Allied Armies.

Britain is becoming so full of wounded soldiers that some who have been so badly disabled that they cannot re-enter the service, are being sent, it is said, to South Africa for the convalescent period.

Details of the will of the late Bishop of Quebec have reached Montreal. The deceased prelate, who died on November 14 on his way to England, left an estate of the gross value of \$141,100. All his property was bequeathed to his wife, Mrs. Dunn.

The New Year's message delivered by Right Rev. Dr. Sweeny, Bishop of Toronto, to the soldiers at the Divine service parade last Sunday, was on the theme of the need for absolute dependence upon God in whatever the future had in store for the men.

In far-off China, on November 21st last, Rev. Dr. Paul V. Helliwell, of Honan, was married at Holy Trinity Cathedral, Shanghai, to Miss Ele Bernhardine Henriette Jutting, who it will be remembered took a special course at the Deaconess House, Toronto, before going to China.

The Rev. A. Perry Park, a graduate of Wycliffe, who has been appointed Y.M.C.A. secretary, representing the University of Toronto in India, leaves for his destination at the end of this week. On Friday evening, the 8th, a good-bye reception is to be given by his parents, Mr. and Mrs. Andrew Park.

On Sunday, Dec. 27th, at the home of Mr. and Mrs. F. W. Ingram, Aylmer, the marriage was solemnized of their daughter, Miss Constance Ingram, to Corp. E. B. Breay, of the 18th Battalion, by Rev. Mr. Crowley, of Port Burwell. The bride is the niece of Rev. A. Winnington Ingram, Bishop of London.

An event of deep and solemn significance was the Empire in humiliation and intercession, before "The King of Kings and Lord of Lords" on Sunday last. In city, in town, in village, in the country, and to the uttermost parts of the earth was the day observed. As one speaker truly said, "Our King calls out the reserves."

Trustees of the Cathedral of St. John the Divine, New York, have signed contracts with architects of Boston for construction plans and designs for the building of the nave of the cathedral. The entire cost, it was said, will be more than \$1,000,000. The nave of the cathedral will be 170 feet high and about 240 feet long and constructed of Peekskill granite.

Since the war began the British and Foreign Bible Society has provided more than one million Testaments and Gospels—in English, French, Flemish, German, Russian, Polish, Serbian, Turkish, Japanese, and other languages—for sick and wounded soldiers and sailors, for prisoners of war, for civilian refugees, for aliens in detention camps, and for the troops of various countries going to the front.

Washington, January 3rd.—Investigation into Count von Bernstorff's charge that American manufacturers have been making dum-dum bullets for the allies has established the fact that his "exhibit" bullets do not fit the bore of any rifle in use by the English, French, Belgian or Rus-

sian army, or, for that matter, any German or Austrian rifle. They are big gun bullets for hunting rifles, none of which is used by any of the armies in the field.

That the Anglican Church in Toronto has a long lead on all others in church population is shown by the figures given in the annual report of the Assessment Commissioner. The religious census gives the Anglican population at 137,784; Presbyterian, 96,119; Methodist, 82,829; Roman Catholics, 50,020; Hebrews, 30,310; Baptists, 22,016; Congregationalists, over five thousand, all the others are under that mark. The total religious population is placed at 470,144.

Just after war was declared there was a review of British troops near the home of a small boy. A neighbour

came, to this effect: "With the exception of three men who are sick, Captain White's company accept your kind invitation, and will come with pleasure to your reception Friday evening."

The S.P.G. report says:—"It is not possible yet to state what effect the war may have upon the progress of the new capital at Delhi, because of the possible retrenchment of expenditure by the Indian Government. But the consideration of plans for the new St. Stephen's College continues, and also such details as the provision of hostels in the vicinity of the college by other denominations. Such hostels are, of course, built by those denominations, and are wholly under their care in their internal management. The students come for their

The sixtieth anniversary of their wedding day was celebrated last week by Dr. and Mrs. William Wedd, of Parkdale. Dr. Wedd, who is in his ninetieth year, was for forty years master of classics at Upper Canada College. He married Clementina Martin, the daughter of the late Rev. George Maynard, on January 3rd, 1855. The wedding trip was made, although in the middle of winter, to Niagara Falls by the old steamer "Zimmerman," which at that time ran from Toronto to Niagara. Dr. and Mrs. Wedd have six sons and two daughters, twenty-three grandchildren and five great-grandchildren. Two of their grand-sons are with the First Canadian Contingent.

In answer to Archdeacon Cody's appeal, some 2,700 bags of flour, representing nearly \$5,000, will be sent to Belgium by St. Paul's Church. It is expected a still further sum will be received. Dr. Cody said that the appeal had met with a hearty response. One little boy had sent his Christmas five-dollar gold-piece to buy a barrel of flour; another had contributed a bag. Two little girls had given the proceeds of a bazaar. A member who had received an unexpected dividend gave ten barrels and donations had come from Grand Pre, Nova Scotia; Powassan, Midland and other places in Ontario. Dr. Cody believed that the churches throughout Canada might take up the idea and an untold amount might be collected to meet an incalculable need.

Large congregations crowded the English churches January 3rd for the observance of Intercession Day and offered special prayers for the success of the allied arms and in remembrance of those who have fallen on the battlefield. Four services were held at St. Paul's Cathedral, the first beginning at 8 o'clock in the morning and being conducted by the Right Rev. Arthur Ingram, the Bishop of London. The great cathedral was thronged throughout the day. Westminster Abbey also had a large attendance, the sermon being preached by Archdeacon Wilberforce. At all the Church of England places of worship a special form of service sanctioned by the Archbishops of Canterbury and York was used. At Westminster Roman Catholic Cathedral a large congregation assembled to take part in the special mass provided by the missal to be used in time of war. Similar services were held throughout the British Isles and in the overseas dominions.

A letter received by "The Globe" says:—"Mr. David Ketchum, the Trinity undergraduate who was interned in Germany in August whilst pursuing his musical studies, is at last heard of through the report of the Berlin Anglican chaplain to his Bishop under date December 2, as follows: 'I was allowed to take my first service for interned Englishmen at Ruhleben on Sunday last in a hall beneath the grand stand, with 2,000 present. A Canadian member of our C.E.M.S. at St. George's had trained a magnificent choir of thirty to forty men, who led the singing and rendered the anthem, "Behold He Cometh," splendidly. The singing, especially of "O Come, O Come, Emmanuel," was quite thrilling. I am now to be allowed to take service in the camp every Sunday.' The camp at Ruhleben racecourse is now said to accommodate well over 6,000 of the interned. Other information had described this young Canadian as himself conducting the services before the chaplain was allowed entrance to the camp, speaking well for his leadership."

German hatred of our country and our people is, undoubtedly, one of the factors we have to reckon with at this crisis in our history; but it is time a warning note were sounded that to return hate for hate is no evidence either of dignity or strength. We are glad to see that a writer in one of

The Archbishop's New Year's Message

London, December 30.—The Archbishop of Canterbury, in a New Year's letter to the laity and clergy, seeks to give impetus to recruiting by a fervent appeal to all men qualified to bear arms.

"The very life of the Empire," says the letter, "may depend on the response given to the call for men. I think we can say deliberately that no household or home will be acting worthily if in timidity or self-love it keeps back any of those who can loyally bear a man's part in behalf of the land we love."

remarked to the boy that she had seen the review and also seen Lord Kitchener in the distance. "Oh, that's nothing," replied the boy. "I was there and Lord Kitchener spoke to me." "He spoke to you? What nonsense!" "Oh, but he did, though," was the reply. "I walked right in front of his horse, and he said; 'Now, then, young fellow, get out of the way.'"

This story is going the rounds in the city. A young lady desiring to show some kindness to a young officer in camp at the Exhibition grounds, despatched the following note: "Mrs. Smith requests the pleasure of Captain White's company at a reception on Friday evening." A prompt reply

university subjects to St. Stephen's College."

The reports from Canon Dixon show that the help sent for his parish, filled with the poor largely now out of work, was remarkably liberal, 171 baskets or dinners were sent in, over 1,000 Star boxes for the children, one firm alone sent \$100 and 30 turkeys, and other supplies and cash too many to enumerate were received, but unfortunately the need in the East end is not only a Christmas need, but an ever growing one, and starvation faces many a small home in Trinity parish. The Canon cannot speak warmly enough of the kindness showered upon him for his people the last few weeks.

Onward, Churchmen!

EVERY Churchman needs a guide for the New Year so as to act in the wisest manner in the interests of the Church, and to use the opportunities placed before him to the greatest advantage. For this you need more than ever your Church paper with its editorials, leaders, and other methods of instruction and inspiration. Your Church paper is a necessity. You need us, we need you. Get your friends to subscribe to The Canadian Churchman, that they also may be helped.

Useful New Invention

Enables Anyone to Play
Piano or Organ With-
out Lessons

A Detroit musician has invented a wonderful new system which enables any person or little child to learn to play the piano or organ in one evening. Even though you know absolutely nothing about music or have never touched a piano or organ, you can now learn to play in an hour or two. People who do not know one note from another are able to play their favourite music with this method without any assistance whatever from anyone.

This new system which is called the Numeral Method, is sold in Canada by the Numeral Method Music Co. of Canada, and as they are desirous of at once making it known in every locality, they are making the following special free trial and half-price offer to our readers.

You are not asked to send any money until you have tried and are satisfied with the new method. The Numeral Company is willing to send it to you on one week's free trial, and you will not have to pay them one cent unless you desire to keep it. There are no express charges to be paid, as everything will be sent by mail. Simply write a letter or post card to the Numeral Method Music Co. of Canada, 228A Curry Hall, Windsor, Ontario, saying "Please send me the Numeral Method on seven days' free trial." If you are satisfied after trying it, the Method and fifty different pieces of sheet music will cost you only \$5, although the regular price of these is \$10. You should not delay writing, as the Numeral Company will not continue this special half-price offer indefinitely. Later on, the Method and fifty pieces of music will be sold at the regular price.

our papers speaks out bravely and sanely on this point. He reminds us that German hate is not making their

Dr. Chase is No Stranger

In This Home—Receipt Book and Medicines Kept at Hand All the Time.

There is no better safeguard against disease and suffering than a good cathartic medicine. In the great majority of homes Dr. Chase's Kidney-Liver Pills are constantly kept at hand, because they quickly awaken the action of liver, kidneys and bowels, and cure the most common ills of life.

Mrs. Thos. Smith, Jamestown, Ont., writes:—"Dr. Chase is no stranger in our home, for we have two of his Receipt Books in the house. My father and my husband's father each had one, and I have been familiar with it ever since I can remember. It was only natural that we should use the Kidney-Liver Pills, and we found them so satisfactory in regulating the digestive system and curing the common ills of life that we always keep them on hand. Many a time these pills have saved me much suffering and prevented serious disease. We also keep the Ointment in the house all the time."

fighting men better soldiers, it is not sustaining the spirit of the nation, it is not exalting the vision of their religious leaders. Hate undermines character, and instead of increasing power destroys it. Let not the British people be tempted to hate the Germans. Hate is the supreme Germanic sin; and if we are weak enough to resort to their weapon we shall bring down our tone throughout the world and injure our prospects against Germany for the future. On that point the duty of the Christian Church is absolutely plain. She must speak against hate, and set the high example by urging the people to put their trust in the eternal forces of truth and righteousness.

British and Foreign

An English friend writes from a great hospital where Belgian soldiers are being nursed back to life and fighting condition that they tell her of a hostile column advancing against them screened by their own women. Once within hailing distance the women called out:—"Fire, soldiers, don't mind us, we are brave, too." I say that those Flemish peasant women outrank the Roman matrons of Cornelia's type.

When the history of the war comes to be written, many stirring incidents will be recorded which up to the present have not been made public. A few weeks ago we referred to the fact that before charging in a certain battle the Irish Guards knelt down and prayed. At a meeting in connection with the Navy Mission Society the other day, one of the speakers read a letter from a former member of the Mission at the front, who stated that as Chaplains were not allowed in the trenches he had himself conducted prayer meetings for the men.

A monument to John Prideaux, Bishop of Worcester, 1641-1650, has been placed in the north transept of Worcester Cathedral. He was deprived of his revenues in 1643 under the Commonwealth, and died in great poverty at Bredon at the age of 72. He lived for some years by the sale of his treasured books, and described himself to a friend as a "verus helluo librorum." Many of the books in the Cathedral Library have his name in them, and were probably his gift in the first years of his episcopate. The monument consists of a profile likeness in white marble, an enlarged copy of a recently-discovered medal by Claude Warin, now in the British Museum.

St. James', Piscataway town, New Jersey, celebrated the 200th anniversary of its organization during the last week of December. The first service was held in this place on December 30th, 1702, by the Rev. George Keith, a missionary of the S.P.G. The congregation was organized on December 24th, 1714. The services were first held for several years in the house of a Mr. John Burroughs, and later on in a dissenting meeting house which was repaired for the purpose. A church was built in 1722, and one at a later period. This second church was used by the British soldiers as a hospital during 1776-1777. In 1829 the church was enlarged, but it was destroyed by a tornado in 1835. A new church was built the following year and about two years ago an endowment of nearly \$70,000 was provided by Miss Ellen Cotreal, an old friend of the church, and a former resident in the parish. In this connection it may be of interest to state that the pulpit, which had been carried into the Raritan River by the force of the tornado which destroyed the old church, and had floated to Princess Bay, was restored in the old style, and is probably the only one of the kind remaining in an Episcopal church in New Jersey.

SIMPLE SIMON

By Lillian Leveridge.

"I WONDER where Simple Simon is to-night. I would give a good deal to know he is safe under shelter somewhere. That good-for-nothing father of his hasn't showed up for the last three weeks, they say."

"Simple Simon! Don't you worry your head about him, little woman. He's all right, wherever he is. The Lord gave him instinct instead of brains, and he knows how to look after himself, never fear."

As Mr. Burton spoke these reassuring words to his wife he put a fresh maple stick upon the fire and shook up the glowing coals, then settled himself back in his easy chair to enjoy his paper to the full.

It was very pleasant and comfortable there in the bright little room, lit by the fire-glow, for its comfort was but intensified by the storm rattle outside. But to-night Mrs. Burton's usually placid face wore a look of uneasiness, and her husband's reasoning failed to convince her. Her knitting fell idle in her lap, and for nearly an hour she sat gazing thoughtfully into the fire.

"Poor little laddie, whom nobody loves!" she sighed. "The good Lord keep him safe to-night!"

Simple Simon did not look for love. Nobody had ever given him any, except his own sweet angel mother—and Babe. Mother, at least, had loved as devotedly as only a mother can.

Little Simon had been an unusually pretty child, and the far-away look in his baby eyes had often carried his mother away on the wings of dreams too sweet to be expressed by mortal lips. And when the time had come for the little mind to unfold, and she slowly, slowly grasped the realization that it was blighted in the bud, then a great tenderness of compassion had doubled her love. She held the poor mite close to her heart, and would fain have kept him there, safe from the cruel jibes of the heartless world; but the angels called her home.

Simple Simon was at least wise enough to discover early that nobody wanted him. His father, Billy Burke, was a shiftless wanderer, sometimes at home—if the unkempt, comfortless dwelling might be called a home—but oftener not. People said, with reason, that he cared little what became of the poor, half-witted laddie. There was no one, indeed, in that self-centred village to whom his welfare was any particular concern.

It was not only because Mr. and Mrs. Burton lived higher up on the mountain and apart from the rest of the village that Simple Simon made frequent visits there, but chiefly because he met with more kindness and sympathy from these simple, warm-hearted people than was to be found elsewhere in his little world of humanity. Many a tasty meal, many a night's warm shelter the half-wild wanderer had found there. The kind old couple were his only real friends, and, since his memories of mother had begun to fade, his only under-

Old Dutch Cleanser

Many uses
and full di-
rections on
Large Sifter-
Can 10¢



standing of "home" had been acquired there.

At his mother's death Simon was not the only one left to the tender mercies of a not too tender world. There was a baby sister, small and delicate and sweet, who was never to know a mother's love. A neighbour woman, Mrs. Shepley, had with some

The danger of "Acid-Mouth"

Every day, science is doing something to make mankind healthier and happier.

Of vital importance to everyone is the finding that the source of 95% of all tooth decay is "acid-mouth."

Pebeco Tooth Paste

stops "acid-mouth" by neutralizing mouth acids. If you but realized the necessity of stopping the "breaking-through-the-enamel" tactics of mouth acids, you would be a user of Pebeco before another day.



"When I first began to speak in public, my teeth used to cause me untold embarrassment until a friend told me to use Pebeco. Now tiny cavities appear no more. Bad breath and I are strangers."

The taste of Pebeco is undisguised. It is not sweetened. Pebeco costs a little more but does more. Send for free 10-day trial tube and acid test papers.

Manufactured by
LEHN & FINK, New York
Canadian Office:
1 and 3 St. Helen Street Montreal

Church Chime Peal BELL'S
Memorial Bells a Specialty.
Mellish Bell Foundry Co., Baltimore, Md., U.S.A.

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

difficulty been induced to take the little one and look after her. But she was poor, and already had a large family of her own; so "the Babe" was never wanted, and always in the way.

Simon and his little sister were deeply attached to one another, and, whenever Mrs. Shepley would allow it, were the merriest of playmates. But Mrs. Shepley declared she was already worried to death with so many children, and couldn't be bothered with any more hanging around. Consequently, Simon's visits to Babe were rare and brief, and he took to wandering about all alone by himself.

Up on the mountain sides, where the tall trees rocked rhythmically to and fro, while the wind played strange harmonies amid their branches, and the great, blue dome of heaven seemed very, very near; or down in the sunny valleys where the early wild flowers grew, and the golden-rod and wild wood asters lingered late; where the wild birds built their nests and sang their mating songs; where the woodchucks whistled to one another from their earthen doorways, and the squirrels chirped and chattered, and the little brown rabbits played tag in the moonlight—here Simple Simon was quite at home by day or night. Strange tales he would tell to anyone who would listen and could understand his halting, rambling speech, of the little people who lived in the woods, and of all they said and did.

On the very top of the mountain—it was not really a mountain, but so it was termed by the people of the village—there was a little, cup-like lake, with water as cold and clear as crystal, and so deep that no one yet had been able to fathom it. It was fed by hidden springs, and from it trickled a tiny stream that quenched the thirst of the village far below. Upon the shores of this mountain lake, where, unmolested, he might shout his airy fancies to the four winds, or, hushed and expectant, listen to the softest whisper of nature, was Simple Simon's favourite haunt. A rocky cave was there in which he might take shelter from the stormiest wind that ever blew. Since upon several occasions he had been traced to this refuge, people had ceased to feel any concern at his absence. Any question as to his whereabouts was apt to be met with the response: "Simple Simon! Oh, he's all right somewhere." And with an easy conscience the inquirer dismissed the thought of him from his mind.

Thoughts of all this passed through the mind of Mrs. Burton as she sat

knitting that wild November evening, and listening to the roar of the elements at strife. It had been raining almost incessantly for a week, and to-night the fury of the storm seemed every moment to increase.

Suddenly the door opened, and a gust of wind and rain blew half across the room, nearly extinguishing the light. The next moment in staggered Simple Simon himself, drenched, every thread of him, and breathless with the burden of a big bundle done up in a blanket.

"Hallo, little man!" cried Mr. Burton, springing up as the whirlwind tore the paper from his grasp. "Aren't you some relation to 'South-West Wind, Esquire?' Brought your bed along, have you? Seems to me it's kind of dampish."

"It's—it's Babe," Simon gasped, placing the bundle in the arms of the astonished Mrs. Burton. "You—you—keep her. Then—water—not hurt her."

"Babe! On such a night!" exclaimed Mrs. Burton, taking the wet bundle into her arms and hastily unwinding the blanket. "How did you manage to carry her, Simon? And what ever possessed you?"

But Simon had no breath left for explanations.

"It's just a little surprise party, isn't it, Simon?" suggested Mr. Burton, smiling. "Take off your wet things and sit up close to the fire."

Simon accepted the chair that had been placed for him, but refused to part with his cap and coat.

"Look, John! Isn't she a picture?" exclaimed Mrs. Burton in a whisper. Babe, all rosy and sweet, and unconscious of having been kidnapped, was sleeping as peacefully as if she were in her own little bed.

Mr. Burton nodded an assent, and glanced meaningfully at Simon's restless, eager face. "The boy's got a story this time, all right," he whispered. "Just wait till he gets his wind."

Sure enough, in a very few minutes Simon sprang up from his seat, and with wildly expressive gestures and stammering, stumbling speech, told so strange and startling a tale that the old people could only look at each other in incredulous wonder. Not one in twenty would have understood that story, but to these people, who were so accustomed to listen patiently to him, there was no mistaking his meaning and his sincerity. Whether the tale was true was another question.

(To be Continued.)

What is an Internal Bath?

By R. W. BEAL

Much has been said and volumes have been written describing at length the many kinds of baths civilized man has indulged in from time to time. Every possible resource of the human mind has been brought into play to fashion new methods of bathing, but, strange as it may seem, the most important, as well as the most beneficial of all baths, the "Internal Bath," has been given little thought. The reason for this is probably due to the fact that few people seem to realize the tremendous part that internal bathing plays in the acquiring and maintaining of health.

If you were to ask a dozen people to define an internal bath, you would have as many different definitions, and the probability is that not one of them would be correct. To avoid any misconception as to what constitutes an internal bath, let it be said that a hot water enema is no more an internal bath than a bill of fare is a dinner.

If it were possible and agreeable to take the great mass of thinking people to witness an average post-mortem, the sights they would see and the things they would learn would prove of such lasting benefit and impress them so profoundly that further argument in favor of internal bathing would be unnecessary to convince them. Unfortunately, however, it is not possible to do this, profitable as such an experience would doubtless prove to be. There is, then, only one other way to get this information into their hands, and that is by acquainting them with such knowledge as will enable them to appreciate the value of this long-sought-for health-producing necessity.

Few people realize what a very little thing is necessary sometimes to improve their physical condition. Also, they have almost no conception of how little carelessness, indifference or neglect can be the fundamental cause of the most virulent disease. For instance, that universal disorder from which almost all humanity is suffering, known as "constipation," "auto-intoxication," "auto-infection," and a multitude of other terms, is not only curable, but preventable, through the consistent practise of internal bathing.

How many people realize that normal functioning of the bowels and a clean intestinal tract make it impossible to become sick? "Man of to-day is only fifty per cent. efficient." Reduced to simple English, this means that most men are trying to do a man's portion of work on half a man's power. This applies equally to women.

That it is impossible to continue to do this indefinitely must be apparent to all. Nature never intended the delicate human organism to be operated on a hundred per cent. overload. A machine could not stand this and not break down, and the body certainly cannot do more than a machine. There is certainly too much unnecessary and avoidable sickness in the world.

How many people can you name, including yourself, who are physically vigorous, healthy and strong. The number is appallingly small.

It is not a complex matter to keep in condition, but it takes a little time, and in these strenuous days people

have time to do everything else necessary for the attainment of happiness but the most essential thing of all, that of giving their bodies their proper care.

Would you believe that five to ten minutes of time devoted to systematic internal bathing can make you healthy and maintain your physical efficiency indefinitely? Granting that such a simple procedure as this will do what is claimed for it, is it not worth while to learn more about that which will accomplish this end? Internal Bathing will do this, and it will do it for people of all ages and in all conditions of health and disease.

People don't seem to realize, strange to say, how important it is to keep the body free from accumulated body-waste (poisons). Their doing so would prevent the absorption into the blood of the poisonous excretions of the body, and health would be the inevitable result.

If you would keep your blood pure, your heart normal, your eyes clear, your complexion clean, your mind keen, your blood pressure normal, your nerves relaxed, and be able to enjoy the vigor of youth in your declining years, practise internal bathing, and begin to-day.

Now that your attention has been called to the importance of internal bathing, it may be that a number of questions will suggest themselves to your mind. You will probably want to know WHAT an Internal Bath is, WHY people should take them, and the WAY to take them. These and countless other questions are all answered in a booklet entitled "THE WHAT, THE WHY and THE WAY OF INTERNAL BATHING," written by Doctor Chas. A. Tyrrell, the inventor of the "J. B. L. Cascade," whose lifelong study and research along this line make him the pre-eminent authority on this subject. Not only has internal bathing saved and prolonged Dr. Tyrrell's own life, but the lives of multitudes of individuals have been equally spared and prolonged. No other book has ever been written containing such a vast amount of practical information to the business man, the worker and the housewife. All that is necessary to secure this book is to write to Dr. Tyrrell at Room 565, 280 College Street, Toronto, and mention having read this article in the Canadian Churchman, and same will be immediately mailed to you free of all cost or obligation.

Perhaps you realize now, more than ever, the truth of these statements, and if the reading of this article will result in a proper appreciation on your part of the value of internal bathing, it will have served its purpose. What you will want to do now is to avail yourself of the opportunity of learning more about the subject, and your writing for this book will give you that information. Do not put off doing this, but send for the book now, while the matter is fresh in your mind.

"Procrastination is the thief of time." A thief is one who steals something. Don't allow procrastination to cheat you out of your opportunity to get this valuable information, which is free for the asking. If you would be natural, be healthy. It is unnatural to be sick. Why be unnatural when it is such a simple thing to be well.

CHEAPEST AND BEST

Send your Blotters, Calendars, Circulars, Cards, Catalogues, Magazines, Newspapers, in fact, every class of delivery for the home addressed or unaddressed, to us for delivery.

The Best Service at Lowest Rates

Over 25 Years in the Business

MACRAE & MACRAE

Adelaide 2850

8 SHEPPARD STREET

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

Bishop Strachan School

Forty-Eighth Year
A Church Residential and Day School for Girls.
Full Matriculation Course.
Elementary Work.
Domestic Arts, Music, and Painting.
PRESIDENT: The Right Rev. the Lord Bishop of Toronto.
PRINCIPAL: MISS WALSH
VICE-PRINCIPAL: MISS NATION
Wykeham Hall, College St., Toronto
Junior Day School, 423 Avenue Rd.
Head Mistress, Miss R. E. Churchard.
(Higher certificate National Froebel Union.)
Reopens after Christmas vacation on Tuesday, 12th January.
Resident pupils return on Monday 11th Jan.

TRINITY COLLEGE SCHOOL
Residential School for Boys.
Port Hope, Ont.
Healthy situation, fireproof buildings, large gymnasium, &c. Boys prepared for the Universities, Royal Military College and Business. For all information apply to the Headmaster, Rev. F. GRAHAM ORCHARD, M.A., Camb. (late headmaster St. Alban's School, Brockville).

GLEN MAWR Spadina Ave. Toronto
A Boarding and Day School for Girls
Principal—Miss J. J. Stuart (successor to Miss Veals). Classical Tripos, Cambridge University, England. Highly qualified staff of Canadian and European Teachers. New Prospectus from Miss Stuart.

Alma (Ladies) College
A Christian college-home, healthful situation.
For prospectus and terms, write the Principal R. I. Warner, M.A., D.D., St. Thomas, Ont.

THE GENERAL THEOLOGICAL SEMINARY Chelsea Square, New York
The next Academic Year will begin on the last Wednesday in Sept.
Special Students admitted and Graduate course for Graduates of other Theological seminaries.—The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean.

WESTBOURNE Residential and Day School FOR GIRLS
278 Bloor St. W., Toronto, Ont.
Affiliated with the Toronto Conservatory of Music. Number of resident pupils limited to twenty-eight. F. McGillivray Knowles, R.C.A., Art Director. For announcement and information, address the principal, MISS M. CURLETTE, B.A.

St. Agnes' School Belleville
Patron—The Lord Bishop of Ontario
Special Courses in Music, Art and Physical Training. Preparation for the Universities.
Handsome, thoroughly equipped building, beautiful and extensive grounds, all kinds of out-door sports, large rink. Ideal spot for school. Apply to—Miss F. B. CARROLL, Principal.

CLEMENTS COLLEGE FOR BOYS
Residential and Day School NORTH TORONTO, ONT.
Boys prepared for the University, Royal Military College and for business.
Re-opened at North Toronto.
For information apply to REV. A. K. GRIFFIN, Principal

"Edgehill" CHURCH SCHOOL FOR GIRLS, Windsor, N.S.

The Bishops of Nova Scotia and New Brunswick, Patrons.
Miss Gena Smith, Lady Principal. Eleven English Mistresses.
Music: French and German; Art; Domestic Science; Drill.
Preparation for the Universities.
Perfect Sanitation; Trained Nurse; Dairy/Laundry, etc.
Three Terms: Michaelmas (September), Lent, June.
For Calendar apply to Rev. H. A. Harley, M.A., Secretary.

CHURCH OF ENGLAND DEACONESS AND MISSIONARY TRAINING HOUSE

Thorough Training given. Lectures in Scripture Knowledge; Church Teaching; Medicine (by qualified physicians); Practical Nursing under supervision of Resident Nurse. Practical Christian Work. Term commences January 7th.
179 Gerrard St. E., Toronto Head Deaconess, MISS T. A. CONNELL

HAVERGAL COLLEGE, WINNIPEG
A Residential and Day-School for Girls with Kindergarten Department.
PRESIDENT:—His Grace the Archbishop of Rupert's Land.
Preparation for Manitoba Matriculation. Special advantages for study of Music and Art.
Large airy buildings with fine Assembly Hall, Studio and Gymnasium in grounds providing tennis courts, basket ball and hockey rink.
PRINCIPAL—Miss E. L. Jones.
For Calendar apply to Bursar. Next term opens September 10th.

ST. MARGARET'S COLLEGE TORONTO
A RESIDENTIAL AND DAY SCHOOL FOR GIRLS
(Founded by the late George Dickson, M.A., former Principal of Upper Canada College, and Mrs. Dickson.)
Academic Course, from Preparatory to University Matriculation, and First Year Work.
Music, Art, Domestic Science, Physical Education — Cricket, Tennis, Basketball, Hockey, Swimming Bath.
School re-opens September 9th. Write for Prospectus.
MRS. GEORGE DICKSON, President. MISS J. E. MACDONALD, B.A. Principal.

A RESIDENTIAL AND DAY SCHOOL FOR BOYS TORONTO, ONT.
St. Andrew's College
Boys prepared for the Universities, Royal Military College and Business.
CALENDAR SENT ON APPLICATION
Re-opens after Xmas Vacation Jan. 11th, 1915.
Rev. D. BRUCE MACDONALD, M.A., L.L.D., Headmaster

WYCLIFFE COLLEGE TORONTO
Principal The Revd. Canon O'Meara, LL.D.
A Theological College of the Church of England in Canada, in affiliation with the University of Toronto, for the purpose of preparing men for the Christian Ministry in Canada and the Foreign Mission Field in accordance with the Principles of the Reformation.
For Calendar, particulars as to admission to the College or other information apply to the Registrar.
H. MORTIMER, ESQ., ROOM 224 CONFEDERATION LIFE BLDG., TORONTO

Toronto Brass Manufacturing Co.
370 Richmond St. West Toronto
Designers and Makers ECCLESIASTICAL BRASS WORK
We beg to announce that we have taken over the Ecclesiastical Department of KEITHS LIMITED (formerly Keith & Fitzsimons, Toronto).

Church Brass Work
MEMORIAL BRASSES. RAILS, VASES.
PRITCHARD ANDREWS CO. OF OTTAWA, LIMITED
264 Sparks St. OTTAWA

JONES AND WILLIS

Ecclesiastical Art Workers
In Metals, Wood Carving, Stone, Textile Fabrics, Stained Glass, Mosaics, Embroideries.
All enquiries and orders to be addressed.
43 Great Russell St., London, Eng. (opp. British Museum).
Also at Birmingham and Liverpool.

Ecclesiastical Art
CHURCH EMBROIDERY METAL WORK, WOODWORK
Work from our own or other Artists' Designs executed
Illustrated Catalogue post free
CLERICAL TAILORING SUITS CASSOCKS VESTMENTS SURPLICES
Price Lists, Patterns and Self-Measurement Forms Free
A. R. MOWBRAY & CO., Ltd.
28 Margaret Street, London, England, and at Oxford

E. C. WHITNEY WORDSLEY, ENGLAND
CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURER
Clergy Cassocks.—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.
Clergy Surplices, \$1.09 to \$10.29
Choir Cassocks.—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.
Choir Surplices, Linen.—Boys' from 55 cts. Men's from \$1.34.
Ordination Outfits from \$32.08.
ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

ENGLISH STAINED GLASS WINDOWS
MOSAICS, CHURCH DECORATIONS, MEMORIAL BRASSES, etc.
Booklet, Designs and Estimates on application to
HEATON, BUTLER & BAYNE
(By appointment to the late King Edward VII.)
14 GARRICK STREET LONDON, W.C. - ENGLAND

J. WIPPELL & CO. LIMITED
MANUFACTURERS OF CHURCH FURNITURE
The following Catalogues forwarded upon application:
(a) Embroidery and other Church Textiles
(b) Church Furniture & Fittings in Wood & Stone
(c) Ecclesiastical Metal Work
(d) Church Lighting
(e) Communion Plates
(f) Stained Glass & Mural Decoration for Churches
(g) Memorial Tablets and Grave Monuments
Makers of CLERICAL OUTFITS.
Cassocks, Surplices, Stoles, Hoods, Robes, Clothing, Hats, Stocks, &c.
Illustrated Price List and Patterns on application
EXETER: LONDON:
65 & 66, High Street, 4 & 5, Duncannon St. and Cathedral Yard, Charing Cross, W.C. ENGLAND

MEMORIAL WINDOWS ENGLISH ANTIQUE
STAINED GLASS
THE N.T. LYON GLASS CO.
191, CHURCH ST. TORONTO